

BRITTAN'S JOURNAL

SPIRITUAL SCIENCE

LITERATURE ART AND INSPIRATION

The Dynamics of Subtile Agents; the Relations,
Faculties and Functions of Mind; Philosophy
of the Spiritual Life and World, and the
Principles of Universal Progress.

THE TRUMPETS OF THE ANGELS ARE THE VOICES OF THE REFORMERS.

PUBLISHED QUARTERLY.

S. B. BRITTAN, M. D., EDITOR.

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VOLUME II.

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BRITTAN'S JOURNAL.

SPIRITUAL SCIENCE,

LITERATURE, ART AND INSPIRATION.

Vol. II.

JANUARY, 1874.

No. 1.

SPIRITUALISM OF THE ANCIENTS.

BY S. B. BRITTAN.

Natural and Celestial Magic—One Life in All—Powers of the Spirits—Revelations of the Spectrum—The Spiritual in the Natural—Influence of distant Spheres on the Earth—Man subject alike to Physical and Spiritual Forces—Polytheistic Worship of the Ancients—Science of the Early Egyptians—Astronomy among the Chaldeans—Phœnicians and Arabians—Brahmins and Chinese—The Greek Poets and Philosophers—Spiritual idea in all Religions—Grecian Oracles—The “Vox Divina”—Moving Statues of the Gods—Bathing in the waters of Castalia—Virgins in the temple of Apollo—The Pythoness a Trance Medium—The Roman Augurs—Urim and Thummim—The Sibylline Books—Secrets of the Cabiri, and the Eleusinian Mysteries.

THE ancient nations all had their sacred mysteries which seem to have been identified with the very sources of religious ideas. From the most imposing ceremonies in the temples of Isis and Ceres to the tricks of traveling jugglers, who amused vulgar crowds in the streets, there seems to have been a general recognition—among all nations—of the existence of subtile forces, hidden laws and occult intelligences, whose mysterious powers influenced the character of men and the destinies of nations. The Magi, by their profound studies, were enabled to avail themselves of the forces

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and laws of the physical Universe in the production of results that naturally excited astonishment in the minds of the uninitiated. This superior power of wise men over the subtle agents of material nature—exhibited in the production of apparently supernatural effects—has been denominated *natural magic*. But the simple lives of many of the ancient philosophers and seers gave them a still more penetrating and comprehensive power of perception, whereby they detected the operation of remote causes, and the action of spiritual forces on the forms and conditions of human existence. Thus was developed the *celestial magic* of the ancients, which recognized the influence of other worlds on the sphere we inhabit. The susceptibility of human nature to the action of superterrestrial influences became apparent; and the actual coöperation of Spiritual beings in the affairs of men was revealed in various ways—in the inspiration of their faculties and affections; in the development of religious ideas and systems, and in the origin, progress and fall of empires.

The assumed influence of superterrene causes and spiritual entities, on the elements of earth and the faculties of man, is not at all unreasonable, but it appears to be altogether natural and inevitable. There is no such condition possible as complete isolation. The fundamental laws of Matter and Mind run through all the gradations of being. The infinite Spirit is in all, and therefore all feel the pulses of ONE LIFE, and all move obedient to the divine volition. Notwithstanding the history of peoples and races has been obscured by ignorance and disfigured by gross superstitions, we yet find great truths in the cardinal ideas of primitive nations, and in all the religious systems which have in any considerable degree influenced the human mind. There is scarcely any one thing, within the compass of our experience and observation, that is more clearly demonstrated than the fact, that the Spirits of men who have put on immortality are still present—in the full possession and active exercise of all their normal faculties—that they act on the natural elements and through the organs

of our bodies ; that they restrain the will and stimulate the passions ; that they impregnate the germs of ideas, develop thought and quicken the spiritual affections ; that they make the youth a sage, qualify the Child of twelve years to dispute with the doctors of law and religion, and discover the grandest heroism in a modest young Shepherdess. They come in the silence of our souls to rend the veil that conceals the spiritual Arcana from our observation ; or otherwise in the majesty of their power to determine the destinies of nations, and to shift the scenes in the drama of universal history.

It can not be shown that this view of our higher relations, and of the influence of superior spheres of being over us, is, in any sense, incompatible with the laws of Nature and the dicta of Reason. Several recent scientific discoveries—in the absence of positive demonstration—would seem to be intrinsically far more improbable than the facts and claims of Spiritualism. The achievements of the Telegraph are certainly sufficient to astonish the world ; but the amazing revelations of the spectrum, by which we decompose the rays from sun and stars, and the pale nebulæ that light up the milky-way, and likewise determine the chemical constituents of distant worlds, are facts that may well startle and astonish the truly enlightened mind much more than the revelations from the Spirit World. *That* sphere is not so remote, and distance can not neutralize its influence on man. The vast realm of spiritual causes and invisible beings *is here—it is everywhere*. Our minds are all included in the inward spirit and the Over-Soul of the world. The forces of that occult sphere are not dependent on the unorganized elements of matter. On the contrary, its subtile and irresistible influences emanate from individualized intelligences of a superior rank in the ascending scale of life, endowed with great voluntary powers and God-like capacities. Men everywhere believe in material forces which they do not see and can not comprehend, while many foster a skepticism that disputes their divine parentage. We witness the instantaneous effects of light on the sensitive sur-

face of the plate in the camera ; we see the rays separated and the colors fixed in the natural prisms of the flowers ; and we know that the mystical power that develops these surprising results emanates, in a most essential sense, from a source that is separated from our sphere by an intervening space of nearly 100,000,000 of miles. Through the same vast wilderness of ether come the genial influences that warm all natures into being and beauty. We are obliged to admit that man could not exist ; neither beast, bird, fish nor insect could live ; the meanest shrub would never grow, nor a single seed germinate on the whole surface of the globe without the life-giving energy imparted from that distant source of light and heat. Thus in the long slender pencils of the solar rays, life, form, color, and all the elements of use, beauty and of conscious happiness come to possess and redeem the earth.

If the influence of material forces is thus felt and appreciated at vast and almost inconceivable distances, and all worlds are held in their orbits and balanced by foreign attractions, shall we lose sight of the fact that there is a superior realm to which our spirits sustain a most intimate relation—that in the last analysis Mind governs the world ? Spirit is the ever-active intelligent force that determines all the conditions, processes, and organic developments of matter. Shall we look to the distant center of our solar system, and depend on sunshine for the growth of a cabbage, and yet expect the human soul to find the season of its efflorescence—to grow and blossom without the diviner elements and influences that emanate from its own appropriate sphere ? This would be at once unnatural and irrational. Our spirits are forever immersed in a measureless ocean of essential principles, inspired ideas, and moral forces, as truly as the body is surrounded by the natural earth and atmosphere. “A cloud of witnesses” that “no man may number”—Spirits from all worlds in space—brood over the very springs of life and thought. The sphere of intelligence from that great company surrounds our souls like a vital atmosphere and a zone of light. The soul that **does**

not recognize the presence of these powers is asleep, or, what is worse, morally dead and buried in a concretion of sensuality, cold, dark, and unyielding as the walls of the sepulcher.

Inspired in this vast realm of life and intelligence it is not strange that the world, in all ages, has witnessed significant signs of its existence and frequent demonstrations of the capacity of the invisible powers to influence our thoughts, motives and actions, and the ever-changing conditions of our daily life. The light of the sun reaches and illuminates all objects within the immense circuit of its radiations, and it is but natural that the more penetrating influence of the Spirit World should warm the cold sphere of our present existence; that its subtile power should shape our institutions; and its divine light—breaking through the darkness of this world—should touch and glorify our souls. The recognition of the actual presence and irresistible influence of spiritual forces and invisible beings among men, may be discovered in the records and the institutions of all countries. The history of religious ideas among the earliest nations; their expressive symbols and sacred mysteries; the polytheistic temples and worship of many nations; the deification of imperial persons and all the ceremonies of the apotheosis of illustrious heroes, are among the proofs of the universal recognition of the agency of spiritual beings in the affairs of this world.

The Arts and Sciences of the ancients were inwrought with their religious ideas and institutions; all were represented in the expressive symbology or picture-language of the Egyptians and other primitive nations; but we can not here attempt a specific illustration of the relations of these to the recognized principles and beings of the unseen world. In the light of modern discovery, Egypt is now very generally believed to have been the mother of the Arts and Sciences, and the first proud seat of learning. Its monumental history carries us back not less than *fifty centuries*, and hence beyond the last obscure traces of other primitive nationalities. The great Pyramid on the west side of the Nile, opposite Cairo, is as

truly a monument of science as of industry. It is a silent but impressive witness, standing erect above the grave of a great Empire, and bearing significant testimony to all ages and nations, that even at that primitive period—when the gigantic superstructure was upreared—Egypt had been employed for ages in careful observations of the movements of the heavenly bodies, and in perfecting her system of astronomical science. The Zodiac, with its signs and constellations, is believed to have been invented by the Egyptians, at a very early period in their history, and that special reference was had, not only to the seasons, but likewise to the agricultural products of the country. It is certain that representations of the Zodiac are found in the temples and tombs of Egypt, and that no traces of its existence are elsewhere to be found in the monumental remains of so early a period.

But in our day one need not go to the Nile to examine the illustrations of this subject. In the British Museum may be seen a delineation of the Zodiac—on the coffin of a mummy—which indicates the precise position of the planets on a certain day in October, a little more than 4,000 years ago. The astronomical system of the Egyptians must have required hundreds of years for its development. Their noblest scientific conquests were doubtless made before the Centuries began to look down from the pyramids. Thus, from the awful silence of her stately mausoleums, and through the mystic hieroglyphs on her obelisks, she speaks emphatically of her national greatness—of Civilization, Art and Science—all older than history; and from which the Jews and other ancient nations have derived their sacred mysteries and the elements of a magnificent symbology, more or less clearly revealed in all sacred books and the principal religions of the world.

It is said that the Egyptian priests established a college of the sciences, and according to Diodorus they made accurate observations of the movements of planets and stars, and kept registers of the same for centuries. The Chaldeans, a contemporaneous people, studied the mysteries of the planetary and

astral systems, and many have presumed that they were the first to discover the motions of the heavenly bodies. But it must be admitted that the preponderance of evidence—chiefly derived from monumental remains—supports the claims of those who ascribe to the Egyptians the most important discoveries in Astronomy. It is said that in the monument of Osymandyas there was a golden circle divided into 365 parts, answering to the days of the year; and it is asserted by several writers that they represented the planets as revolving around the sun in the order now recognized by astronomers. Without attempting to determine the question whether the Egyptian Magi or the Chaldean astrologers are entitled to the credit of priority of discovery, we are certainly warranted in the conclusion that both made great progress in astronomical science, and that they also recognized the influence of other worlds and systems on the elements and faculties of the earth and man.

From Egypt and Chaldæa science found its way into Phœnicia and Arabia. The pastoral life of the Arabians offered rare opportunities for serious contemplation. They studied the influence of the heavenly bodies on the earth and atmosphere, and applied the knowledge so acquired to the art of navigation. They determined on their courses through the desert by observing the constellations; they called the stars by name, and it is said that no language on earth equals the Arabic in the number of names applied to the nearer and larger worlds, and to the asterisms that everywhere stud the heavenly spaces.

It is also to be observed that the speculative Brahmins and the Chinese, at an early period pursued the same studies. The philosophers of India dated their astronomy back some 2176 years—or three centuries before the commencement of our Era—from a remarkable conjunction of Sun and Moon. The historian, M. Bailey, mentions that he had examined four different but accordant sets of astronomical tables, the calculations being made from the meridian of Benares; and M.

Bouilly affirms that such a conjunction of the sun and moon actually occurred 302 years before Christ.*

It is now about twenty-five hundred years since Thales and other Greeks returned from their travels and studies at the principal seat of ancient art and civilization—bringing with them the science of the schools and a knowledge of the ceremonies of the religion of Egypt and Phœnicia. The constellations were known to the Greeks at an earlier period, as appears from references to them in the writings of Hesiod and Homer. After Thales, several of the other Greek philosophers, including Anaxagoras, made considerable progress in speculative learning and astronomical science, thus preparing the way for the advent of the illustrious founder of the Pythagorean school of philosophers.

I have already observed that the ancient nations recognized the existence and presence of invisible, intelligent beings, their power over the elements, their influence on persons, and their ability to determine the direction of public affairs. The religious ceremonies of the Greeks; their commemorative art, history and poetry, abound with many evidences of the recognition of the Spirits. Hesiod—one of the earliest Greek writers—believed that invisible beings presided over the destinies of men. His views concerning their presence and influence, within the present sphere of human existence, are expressed in the following lines :

“Aërial spirits by great Jove designed
To be on earth the guardians of mankind ;
Invisible to mortal eyes they go,
And mark our actions, good or bad, below ;
The immortal spies with watchful care preside
And thrice ten thousand round their charges glide,

* The astronomical tables referred to are one possessed by the Siamese, described by M. Cassini in 1689; one brought from India by M. le Gentil, of the Academy of Sciences; and two manuscript tables, discovered among the papers of the late M. de Lisle.

They can reward with glory or with gold,
Such power divine permission bids them hold."

There appears to be a most significant correspondence in the fundamental religious ideas and the speculative theology of many nations. The cardinal principles and ceremonies of Judaism and Christianity are found to exist substantially in the pagan systems of religion. Iamblichus regarded the soul of Pythagoras as a revelation of the God of wisdom; in other words, as *a special incarnation of divinity*; and a poet of Samos thus sings of him—

"Pythias, fairest of the Samian race,
Bore from the embraces of the God of day
Renowned Pythagoras, the friend of Jove."

It is also recorded of him, nearly 600 years before the birth of Jesus, that the fair youth of Samos walked on the water; that he subdued the elements; and that while crossing the River Nessus with a numerous party of his disciples, a clear voice—seeming to come from the waters—saluted him, saying, "Hail, Pythagoras!" The Platonists recognized invisible intelligences or genii, and they had no doubt that men were incited to both good and evil deeds by their influence. Socrates also believed in good and evil Spirits—beings invisible to mortal eyes; and he listened to the counsels of a good demon or spirit. Lactantius entertained the idea that there are two general classes of demons, celestial and terrestrial, and that the latter are the authors of all the wrongs perpetrated on earth. Thus the ancients, including their wisest philosophers, were led to regard the invisible powers as the rulers of the world. The gods were indefinitely multiplied; polytheism reared its temples in all directions; divine honors were paid to departed human spirits and to a multitude of imaginary divinities. Not only the attributes of God and the aspects of his government—as displayed in the order of events—but even the faculties and passions of mortals, were

personified and deified. The spirits gave responses in the temples; oracular words came from the trees, and the woods and waters were haunted. The mountain summits; the secluded valleys and the deep grottos; the little springs and the great rivers; the solemn forests and the open fields; the places where men were conceived, born, lived and died, were all peopled by nymphs and spirits—beings real or imaginary. Every place was guarded by some *genus loci* invested with power over the elements, endowed with the attributes of intelligence, and having an invisible personality.

The most gifted minds in all countries—and in every period of the world's history have entertained the spiritual idea. The Hebrews, Greeks, and Romans ascribed numerous facts in their experience to the constant interposition of unseen intelligences. The Jewish and Christian Scriptures, the sacred books of all Pagan nations, and the works of genius in all ages and countries, are filled with allusions to spirits—their existence, and also the exhibitions of their presence and their power. The Apostolic fathers and the early historians of the Church often refer to the powers so derived from the Spirit World and exercised by men in the accomplishment of many extraordinary results. St. Paul alludes to "the powers of the air," and St. Jerome affirms that in his time the opinion prevailed among the doctors of the church that the air is peopled by spirits. Many of the fathers believed that demons, especially such as were most impure, descended from the more ethereal regions of the atmosphere, and were disposed to dwell in close proximity to the earth.*

Similar views were entertained in the primitive Church for more than 300 years, and various phases of spiritual phenomena were of frequent occurrence. Indeed, they only ceased when the new religion, wedded to the temporal power, lost the spirituality which was its true life. If the foregoing facts and opinions do not establish our fundamental idea beyond controversy, they at least suffice to show that it was enter-

* See Calmet, Art. Demons; also remarks on Angels.

tained for ages, that it was an essential element in the very foundation of the principal religions, and that it was earnestly defended by the Pagan, Jewish, and Christian writers. It is quite impossible to satisfactorily account for such a universal prevalence of the spiritual conception among the ancient nations but upon the presumption that tangible demonstrations of spirit agency were matters of familiar observation. The idea certainly found favor everywhere, under various systems of government ; in mythological tradition ; in the forms of art and worship, and in the best literature of all countries—not chiefly among rude and barbarous tribes, but with the most enlightened and polished nations of antiquity.

The Oracles of Egypt, Greece and Rome—so far as there was a real foundation for their claims—were illustrations of spiritual manifestation through living human beings and inanimate objects. They became institutions that commanded the respect of the most illustrious persons and nations that occupy the largest space in accredited history. They were believed to express the will of the gods, and hence were consulted on the most important occasions—in declaring war and making peace ; in the ratification of treaties and the selection of persons for important places ; in fashioning and modifying the forms of government and religion ; in the framing and execution of the laws ; in founding new colonies and establishing commercial relations ; in the erection and consecration of temples ; in forming marriage alliances, and in many less important affairs of private life. It was not the common belief in the existence of the invisible powers that constituted the great mistake of the ancient nations ; but it was the servile submission and degrading worship of polytheism. No one can be injured by rational intercourse with invisible intelligences, and we may therefore converse with them as man with man. It was the practice of paying divine honors to the spirits of departed men, and even imaginary beings, that gave birth to many vile superstitions and led to a general demoralization of the people.

The oracle of Jupiter, in the forest of Dodona, was believed to be the most ancient one in all Greece. According to Herodotus it was located by a dove that took its flight from Thebes, and through the mediumship of which an articulate voice declared the grove to be consecrated. The same author mentions that the Phœnicians took two priestesses from Egypt, and that the residence of one of them was established within the charmed precincts of Dodona. It is said that the oracles were often delivered from the sacred oaks, and that the people presumed the old trees were endowed with a prophetic power. It is alleged that in building the ship *Argo*, some timber obtained from that forest was used, and that responses came from the beams in the vessel warning the Argonauts of impending or possible disasters. Within the limits of the grove—near the temple of Jupiter—there was a mysterious stream issuing from a boiling Spring. The flowing of the fountain was intermittent. At noon the waters ceased altogether; and the greatest flow occurred about midnight. The waters were cool, but a torch could be instantly lighted at the haunted Spring, whether by contact with some inflammable gas—issuing from the subterranean source of the waters—or by the aid of some more spiritual agency, we will not here undertake to determine.

The mysterious voices and responses from objects, animate and inanimate, were not confined to the birds and the trees of the enchanted forest. There are many examples in ancient history. The statue of Memnon in Egypt, represented holding a harp, is said to have emitted the sounds peculiar to that instrument at sunrise, which caused Cambyzes to suspect that there was some machinery concealed inside. Accordingly, in pursuance of his order, the statue was opened, but there is no intimation that the anticipated discovery was realized. After the statue had been again consecrated by magical rites, the mysterious music continued to be heard at the usual hours. A voice, not always articulate, proceeded from the statue of Apollo at Delphi. The evidence derived from authentic his-

tory is conclusive, that what the ancients termed the "Vox Divina" was everywhere known among the ancient nations.* The voices were heard in the air, as at the baptism of Jesus in the Jordan; from the water, as when the Philosopher of Samos and his disciples were crossing the Nessus; from the forms of Spirits made visible to mortals, as in the experience of the ancient prophets, Jesus, Swedenborg, and others; and even from lifeless objects, such as brazen images and marble statues. In the examples last mentioned the utterances were sometimes confirmed by the coincidental movement of the bodies. Thus the image of Jupiter Ammon, while delivering his oracles, *nodded his head*; and Apollo was represented as *moving in his place* when he desired to communicate. Such phenomena were frequent and generally believed. The examples were so numerous in the experience of the nations that the facts were quite generally accepted without controversy. The most philosophic poet of all ages makes one of the characters in Macbeth say, that

"Stones have been made to move and trees to speak."

Among all the ancient oracles no one was more celebrated than that of Delphos, which was visited by philosophers, heroes, and imperial persons from many nations. Over a cavern on Mount Parnassus stood the magnificent temple of Apollo in which the oracular communications were delivered. At the foot of that mountain was the Spring of Castalia. The Pythia or priestess, was accustomed to drink from the fountain, and also to bathe her entire person in the waters. These ablutions were repeated whenever she was about to invoke the presence and inspiration of the god. The fair priestess was also required to be modestly dressed, in garments that symbolized her purity, and most solemnly bound to the strictest temperance, chastity, and propriety; that there might be

* It is scarcely necessary to make particular mention of our authorities since the facts were so numerous, and so generally credited by contemporaneous authors, and the most reliable historians of different ages and countries.

nothing, either in her dress, conversation or demeanor, to awaken lascivious feeling in the visitor. The rigid rules observed—with a view of preserving the purity of the channels of intercourse—clearly indicate the sincerity of the Greeks and their great reverence for the oracle.*

That the Pythoness was a trance Medium—an inspired or automatic speaker—there can be no reasonable doubt. The descriptions of her appearance and conduct when mounted on the tripod, and under the mysterious influence, are equally applicable to numerous cases of mediumship now daily witnessed all over the world. Her aspect was often wild and ghastly; there was a subsultus action of the nerves and involuntary motion of the muscles of the whole body. When the state was fairly induced, the priestess repeated what the spirit dictated. Examples of the same class are very numerous in these days, and our observation of the facts for twenty-five years warrants the conclusion that the oracles of past ages were genuine illustrations of spiritual mediumship and intercourse. The Pythia was magnetized, either by the priests of the temple or by the Spirits, and then as now they commenced to speak as the communicating "spirit gave them utterance." This is conceded by a learned writer of our own time, who comes masked before the public, and makes no attempt to conceal the large measure of his contempt for Modern Spiritualism. I quote from a work entitled, "The Apocatastasis; or, Progress Backward," a book containing considerable interesting historical information, but marred by its feeble logic and an ostentatious display of the author's learning.

"The public religion sought to keep such things under its own control. All legal mediums were consecrated and religiously set

* The selection of young and beautiful girls as media for the oracular responses continued until an impetuous youth from Thessalia, maddened by the exceeding beauty of one of them, dishonored her and desecrated the temple. After this occurrence it was decreed by law that no woman less than fifty years old should be eligible to the situation.

apart to their office. Among these, by far the most celebrated, and most frequently consulted, was the priestess of Apollo. . . . The theory was that Apollo spake through her voice. But it is obvious that, in so far as she possessed any powers of prevision, or clairvoyance, they originated in the same way as in the case of the enchanted boys ; that is, the induction of the magnetic, or trance state, was an indispensable condition of their development ; and this state was induced by essentially the same means."

The spiritual illumination of the Jewish high priest, derived from the Urim and Thummim, was scarcely more reliable than the Grecian Oracles. The Roman Augurs who prophesied by an observation of celestial phenomena, the flight of birds, and the occurrence of various accidents, were probably not entitled to a very high rank among the instruments of intercourse between the visible and invisible worlds. The Sibylline Oracles—most of which were burnt by an old woman because Tarquin the Proud twice declined to purchase them—may have been of more consequence. On this point I do not propose to speculate. To distinguish the genuine phenomena of a true Spiritualism from the phantom creations of mere appearances, psychological hallucinations, and the tricks of the juggler ; to classify and explain the genuine facts in their relation to the laws of matter and mind, will be our object in succeeding papers. We need not unveil the secrets of the Cabiri and the Eleusinian Mysteries for further proofs of spiritual agency. The facts that have left an indelible record in authentic history, and are now revealed to the common observation of mankind, are sufficient for all the purposes we have in view, in a series of papers that may appropriately follow this Introduction.

CHIMES OF NEW-YEAR'S NIGHT.

BY BELLE BUSH.

I HEARD one night the sound of many bells
Tolling, tolling,
Then rose the mournful chime of answering bells
Tolling, tolling,
Over the mountains,
Our beautiful mountains,
Waking the fountains,
Our calm, flowing fountains.
The wild winds bore me the sound of the bells
Tolling, tolling, tolling.

What are they tolling for ? queried my heart ;
“ For the Old Year,” sang the voice of the Night.
Is the Old Year dead ? responded my heart.
“ He is dead and gone,” said the “ noon of night,”
With its bells that were tolling, tolling.

Then rose and fell with resonant swells
The solemn sound of the midnight bells,
Tolling, tolling, tolling,
Over the mountains,
Our snow-covered mountains,
Greeting the fountains,
Our beautiful fountains.
The wild winds bore me the song of the bells
Till the bells of my heart seemed tolling,—
Till all the bells
In the answering cells
Of my heart seemed tolling, tolling.

What are they tolling for ? queried my soul.

“ For the Old Year,” sang the bells of my heart.

Is the Old Year dead ? responded my soul,

“ He is dead and gone,” said the voice of my heart,
With its bells that were sadly tolling.

“ Dead and gone,

Dead and gone,—

Gone to his grave is the Old, Old Year,”

Said the solemn bells of time.

Dead and gone,

Dead and gone,

Gone to his grave is the Old, Old Year,

Sang the bells of my heart in chime.

Slowly and sadly in tones sublime

The bells of my heart to the bells of time

Repeated the mournful measure,

Till over the mountains,

Our snow-covered mountains,

Kissing the fountains,

Our song-singing fountains,

The wild winds swept with a song of pleasure.

Then came a sound as of joy-bells heard,

Ringing, ringing,

And merry tones of sweet echoes stirred,

Ringing, ringing.

Up from the valleys,

Our beautiful valleys,

Over the rivers,

Our calm, flowing rivers,

Came the merry sound of the joy-bells I heard

Ringing, ringing, ringing.

What are they ringing for ? queried my heart.

“ For the glad New Year,” sang the voice of the Morn.

Is the New Year born ? cried my beating heart.

“ He was born last night,” said the maiden Morn,

With her joy-bells merrily ringing.

Then died away with its resonant swells
The mournful sound of the midnight bells,
 The bells that were tolling, tolling.
 And over the mountains,
 Our brave, rugged mountains,
 Greeting the fountains,
 Our song-singing fountains,
Came the sweet sounds of the ringing bells,
 Till the bells of my heart seemed ringing,
 Till all the bells
 In the echoing cells
Of my heart seemed *merrily* ringing.

What are they ringing for? queried my soul.
 " For the glad New Year," sang the bells of my heart.
Is the New Year born? responded my soul.
 " He was born last night," said the voice of my heart,
 With its joy-bells ringing, ringing.
 " He is here,
 He is here,
Here in his pride is the glad New Year,"
 Sang the merry bells of time.
 He is here,
 He is here,
Here in his pride is the glad New Year,
 Sang the *bells of my heart* in chime.

Thus the cry of the Night, and the voice of the Morn,
In the depths of the soul are alternately born,—
And yielding to one, we are bound by its spells
Till our thoughts flow in time to the music of bells,
 To bells that are tolling, tolling.
When the other holds sway then the spirit is stirred,
By strains that are wakened when joy-bells are heard
 Ringing, ringing, ringing.
'Tis the voice of our Sorrow, our *cry* in the night,
That counts every year and bewaileth its flight.

'Tis a sob of the wild winds, a moan of the sea,
That tells us we die, when our pinions are free.
'Tis the music of gladness, the voice of the Morn,
That bids us *rejoice* when a New Year is born.
'Tis the song of the Light, when it sings to the sky,
That whispers to mortals, "*the years never die.*"
"They vanish like clouds," cries the voice of the Night ;
"But their records remain," sings the Morn's rosy light.
Aye, they live in their *deeds*, like the spirits of men,
And we summon them back with the sweep of a pen ;
They live, and we learn from the fast-fleeting years
That the Old and the New, like our smiles and our tears,
Are closely allied, and with Sorrow and Mirth,
The heart's Night and Morn, go and come upon earth,
Succeeding each other as wave follows wave,
Each finding the cradle, the shroud, and the grave.
We learn, too, that life hath its ebb and its flow,
That the joy of one heart is another one's woe,
And the truths we are taught by the shells that are tossed
On the surf-beaten shore are, that "*nothing* is lost,"
That strong is the tie linking brother to brother,
And the flight of one year brings the dawn of another.

But the years never die, for the lessons they give
In the heart of humanity cluster and live.
Their joys and their sorrows, their pleasures and pain,
All the pomp and the pageant that come in their train ;
The hopes and the dreams of the young and the old,
Their searches for knowledge, their strivings for gold,
All the smiles and the tears, all the laughter and songs
Denoting man's conflicts, his triumphs and wrongs ;
All the flowers that are rocked in the cradles of Spring,
All the birds that go by them with quivering wing ;
All the roses that bloom in the gardens of June,
All the fountains that sing when their harps are in tune ;
All the jewels of thought, and the truths that men get,
All the stars that are bright'ning on time's coronet ;

All these on eternity's ocean are tossed,
And the voice of the Ages cries, "Nothing is lost."

But I hear yet again the sad cry of the Night,—
I see the dark shadows obscuring her sight ;
Then I travel in thought o'er the track of the ages
Where History dwells, and I read the dark pages
Revealing man's sorrows, self-tortures and woes,
Till my heart feels the struggles, my soul bears the throes
That Humanity feels, that Humanity knows,
Have tortured her children, who sighed for repose.
Hate and Scorn rule the world, cries the Sorrowful Night,
Her tears ever falling, bedimning her sight ;
I list till each heart-pulse throbs heavy with pain,
And I look where she points, to a long moving train
Of sorrowful souls who on earth gave their tears,
Their sighs and their groans to the hymn of the years.
Then I grieve, and I sing with the grief-haunted Night,
Oh ! world, thou art weary, and age dims thy sight ;
But Truth is still crushed 'neath the hard heel of might,
And thy martyrs, O Earth ! are the heroes of Right.
Wrong sits in high places, and holy Love still
Bears her cross and her sorrows to Calvary's hill.
How long, oh ! how long, cries my heart with the Night,
Shall these things endure and God stay his might ?—
"Till He's ready to smite," sings the radiant Morn,
With her roses and robes of the orient born ;
"Till He's ready to smite," and then heal with the power
That patiently counsels the deeds of the hour ;
Till He's ready to smite with the power of his truth,
That, angel-like, dwells by the fountains of youth,
That *never grows old*, and *never is crushed*,
And the voice of whose singing can never be hushed ;
Till He's ready to *heal* with the wisdom of love,
That condemns not, but shows where the world may improve—
That, tracing His plans and His purposes far,
Sees a mote have its uses as well as a star,

And patiently waits when the seeds have been sown
For the harvest of Justice and Truth to be grown ;
Till He's ready to summon to love's holy feast
All mortals, and show them the "Star in the East,"
That shines o'er the spot where a new babe is born,
Where a *new* light hath risen, the herald of Morn."

I list to the song of this beautiful Morn,
And down in my heart a new fountain is born ;
Accepting her answer, my heart and my soul
Sing for joy, and I'm free from the mournful control
Of the sorrowful Night, and her grief-burdened lay
With the darkness of ages all vanish away.
And lo ! I walk forth in the light of the Morn,
With a song for all hearts that are weary and worn,
Saying to each, See the dawn's rosy light
On the world now is breaking, now triumphs the Right,
And *Truth is not crushed 'neath the hard heel of might.*
They live, and shall rise, gaining empire at last,
Though oft in the furnace their jewels are cast ;
They live and shall triumph till Earth sees their light,
For her slain are thy stars, oh, thou sorrowful Night !
They go down to the grave in dishonor and shame,
They rise in their morning with glory and fame,
They can not be hurt, though they pass through the fire ;
Their souls find the Morn, and mount higher and higher
Up the beautiful mountain of wisdom and truth,
Till their hearts nearer reach to the fountains of youth.
Thus the truths we are taught by the shells that are tossed
On a storm-beaten shore are that nothing is lost,
That strong is the tie linking brother to brother,
And the flight of one year *brings* the dawn of another.

THE TRANSMISSION OF THOUGHT.

BY A. E. NEWTON.

MANY persons who would gladly believe in the reality of the open communion between the visible and the invisible states of existence find an insuperable obstacle to their faith in the fact that alleged messages from the world of spirits do not exhibit the signs of mental superiority which might reasonably be expected. Especially when such communications claim, or are claimed, to be the posthumous productions of minds distinguished while in the body for intellectual and literary culture, do they challenge a sharp comparative criticism ; and this, it must be confessed, such productions rarely sustain with credit.

To people of literary and scientific culture, and predominant mental rather than spiritual activity, the discrepancies and defects referred to are necessarily much more apparent than to the masses who are deficient in such culture. Hence, the former class find in the fact alluded to a stumbling-block and rock of offense of far greater magnitude than the latter can appreciate. Thus we find one of the most distinguished *savans* of our time (Prof. Huxley) turning in disgust from the whole subject of modern Spiritualism, with the pointed sarcasm, that if the purported communications of departed spirits are genuine, "they only furnish a new argument against suicide,"—inasmuch as they show that the after-life is a vastly inferior condition !

Yet so little is generally known by any class—*savans* not excepted—respecting the occult mental or psychical processes employed in the transmission of thought from one sphere of existence to another, or from one mind directly to

and through another, that few can be considered fully qualified to pass an intelligent and final judgment upon the claims of the class of productions under notice. The current treatises on Intellectual Philosophy, Mental Science, the Laws of Thought, etc., have little or nothing to say on this most interesting and important branch of science,—mainly because, no doubt, their authors have known little or nothing respecting it. They have not attempted its investigation. Theologians of all sects have, indeed, dogmatized with great positiveness on the subject of “Inspiration,” which they have regarded as the direct communication of thought and language from the Divine Mind to and through human minds; but since they have esteemed this as a miraculous phenomenon of an ancient age, long ago ceased,—of which neither themselves nor any contemporary has or can have any personal knowledge or experience,—their opinions are little else than vague conjectures, made in the interest of their special religious systems. They have examined only the fossil remains of ancient inspiration, resolutely ignoring the living forms of to-day.

Since little can be learned from “the wise and prudent” of our day in regard to the topic in question, “babes and sucklings” in science, like myself, should be permitted to open their mouths and give utterance to their infantile thoughts. The following suggestions bearing on the question are submitted with diffidence, to be taken for what they may be deemed worth.

Assuming it to be a fact—as in some form admitted by most religionists—that spiritual beings (whether God, angels, demons, or disembodied men) may in some way influence or control living human organisms, so as to communicate thoughts through their instrumentality, what may we reasonably expect, either as to the character of thoughts expressed or the style of expression? Do the known laws of thought-expression justify us in anticipating that such unbodied minds should be able to reproduce their idiosyncrasies fully and

unquestionably through any and every instrument employed ? or, on the other hand, do these laws indicate that any expression thus made will probably or necessarily be more or less modified by both the mental calibre and the personal peculiarities of such instrument ?

These questions present clearly the considerations involved in the problem before us. To state them seems almost to furnish their answer.

If it be true, as some hold, that the mind or soul is anterior to the body, and that each soul constructs a body adapted to its individual peculiarities ; or if, as others contend, the mind or soul is merely a product of the body ; in either case it is evident that an intimate and special adaptation must subsist between each mind and its own proper body, which cannot be supposed to exist more than proximately between it and any other physical organism. Hence, when a disembodied spirit or mind essays to communicate its thoughts through a mental and physical organism not fully adapted to its peculiarities, it would seem scarcely possible that the result should be otherwise than this,—that the special characteristics of the communicating mind will measurably fail to appear, while those of the medium of communication will be conspicuous. The jet of a fountain is not expected to represent either the *form* or the *volume* of the lake or reservoir which supplies it, but rather those of the orifice through which it is delivered.

This conclusion, however, may be subject to an important modification. There are organisms which are more plastic or elastic in their constitution than are others. Some persons have great facility in voluntarily imitating the modes of speech, thought, gesture, and other peculiarities of others ; while many have but little of this ability. This elasticity of organism in an instrument of communication, or “ medium,” must plainly be more favorable to the reproduction of idiosyncrasies than is its opposite. Hence, if spirits ever did communicate in the way alleged, it might be expected that cases

would sometimes occur in which the peculiarities of the purporting communicator would be strikingly discernible, while in most others they would not be apparent, but, instead, the idiosyncrasies of the medium would appear.

Besides this, it would seem probable, from the experience of biologists or mesmerists, in controlling the subjects over whom they acquire a psychical influence (and who become their "mediums," in a sense), that the degree of control may vary at different times, under varying conditions, in the same subject ; in which case the reproduction of personal peculiarities would necessarily be modified according to circumstances.

Such at least would seem to be the *a priori* probabilities applying to the question in hand. That the observed facts correspond therewith, every careful investigator knows.

The more recent and reasonable views of "Divine Inspiration," as given by some modern theologians, recognize substantially the result indicated by the foregoing considerations. The "human element" in all purported Divine communications is beginning to be perceived, and to obtain the credit of all the obvious differences in style, imperfections, discrepancies and mistakes, in so-called "Divine Revelation," which cannot longer be ignored by honest minds. The Rev. Dr. Curtis, late Professor of Theology (orthodox) in the University at Lewisburg, Pa., in his recent notable work entitled, "The Human Element in the Inspiration of the Sacred Scriptures," gives, as the result of his earnest and profound studies, this conclusion :

"This inspiration does not prevent a peculiar and human style from adhering to each author, and a general National or Hellenistic style from belonging to the whole of the Greek sacred writings. Although the teachings, so far as of the Divine Spirit, must be in themselves infallible and absolute truth, yet the human element which comes into play, first in *receiving* the Divine communication, and then in recording or

uttering it, is clearly not absolutely immaculate, but of finite wisdom in both these operations. It therefore colors the communication by the medium through which it passes, as to the figures, the style, and to a certain extent the thoughts of the writer. So far as he fails to perceive or to express perfectly the Divine idea, there is at least room to suppose possible imperfection."—P. 315.

This view is certainly far more reasonable than that of the "infallible" school of theologians, who have insisted that anciently inspired men were so acted upon and controlled that every word they wrote or spoke was God's word, and the style God's style, without the possibility of error or imperfection! This violent theory makes the "Holy Ghost" responsible not only for all the differences of style, so obvious in even our English version, between Moses, David, Solomon, Isaiah, Matthew, John, and Paul, but also for all the tedious repetitions of the Pentateuch, the incongruities of Kings and Chronicles, the discrepancies of the four Gospels, and the ungrammatical Greek of Gallilean fishermen!

No less violent and untenable is any theory of spirit-communication which does not allow for the modifying effect of the "human element," or the "medium" employed, both in *receiving* or apprehending the full import of an idea presented for expression, and in giving it fit utterance.

It is obvious, the writer believes, to all careful investigators of psychical and inspirational phenomena, that the mental apparatus, or intellectual organism (whatever that may consist of) of every instrument of communication, whether called "seer," "prophet," "apostle," or "medium," is made use of in some way, either consciously or unconsciously, in projecting messages from the spiritual to the mundane sphere, at least in ordinary cases. If it is so in communications from the Divine Spirit, as affirmed by Dr. Curtis and his school, we may surely suppose it to be so in messages from human spirits.

But it is not supposable that any mind, or mental organism, can be made a medium for the full and intelligible expression of an idea that is too broad, deep, or high for its comprehension. It can give utterance, surely, to only so much of an idea or thought as it can receive or take in, or so much as can be projected through its limited capacities. And the *form* of expression, or the style of the language used, may be expected to be such as the degree of culture and the natural adaptations of the individual furnish. An unlearned Galilean fisherman, like Peter, could not be expected to write the classic Greek of Athens, though divinely inspired; nor can we reasonably look for faultless language from the lips or pens of uncultured mediums in our day. It is doubtless true, however, that, under the pressure of a powerful *afflatus*, persons of impressible or elastic temperament may and do have their capacities for both conception and expression greatly exalted above their ordinary condition, and thus at times give utterance to, *for them*, extraordinary productions.

Now, when it is reflected that the persons who are willing to avow themselves mediums for spirit-communication, are for the most part unlettered people, who have never attained either the mental capacity or the literary culture possessed by the distinguished personages whose names often appear as communicating spirits, we have a reasonable explanation of the facts under consideration. While, on the one hand, the announcement of a distinguished name is in itself no proof of distinguished authorship; yet, on the other, mediocrity of thought, or imperfection of language, or even non-resemblance of style, is no conclusive proof against it. If it be true that a Franklin, a Davy, a Channing, or a Parker actually prompts a message from the invisible realm, how can either of these worthies fully reproduce or represent his own mental characteristics, except through a medium who shall be his complete counterpart in both capacity and culture?

It is often urged against the genuineness of any posthumous communication bearing a noted name, yet lacking character-

istic evidences of the authorship claimed, that no disembodied spirit, having left behind a creditable reputation for attainments in this "mundane sphere," would be willing to tarnish that reputation by employing an unfit medium of transmission; or anxious to convince the world of the reality of future existence, and of the possibility of intercommunion, would jeopardize the case by the presentation of such questionable evidence as these imperfect communications frequently afford. This argument is not without weight, as against the authenticity of much of the seemingly worthless and illiterate trash which has been inflicted upon the world in the name of departed worthies—though possibly we may not be able to judge with accuracy in all cases either the motives or the wisdom of immortals in their use of such instruments as they can employ. Nor can we be certain they are always fully aware of, or can control, if aware, the actual external form or literary dress in which their inspirations or suggestions will appear. In some instances, at least, it is apparent that the inspiring mind originates only *the spirit* or substantial thought of what is uttered, the *form* of words being supplied by the instrument of transmission, from such mental stores, meagre or abundant, scholarly or illiterate, as he or she may have acquired. It is the essential thought, or pervading spirit, only, of a communication which gives it real value, and by that alone can the quality of its source, whether good or evil, be adjudged.

Whatever may be true as to the ability or inability of communicating spirits to control in detail the form of literary expression in their messages, it is a fact occurring often in the investigations of the writer—and doubtless in those of other inquirers—that invisible intelligences, when attempting to speak on topics of an abstruse character, whether scientific or philosophic, complain of inability to give expression to the thoughts they wish to communicate, by reason of the lack of either capacity or culture on the part of the medium employed. Frequently have these invisible teachers urged that mediums should devote themselves to study, that they may

acquire familiarity with the technicalities of science and the language of philosophy, to the end that their minds may be furnished with the terms and formulas necessary for the adequate presentation of thought on such themes ; intimating that new and valuable additions to both science and philosophy might be made through such improved instrumentalities.

From all this it is apparent—and the conclusion is commended to the serious attention of those scholarly and fastidious people who are repulsed and scandalized by the shallowness and illiteracy of many alleged spirit-communications—that the one thing necessary to the obtaining of more creditable posthumous productions from the wise and good who have passed within the veil, is, that a more gifted and cultured class of persons should be willing to be employed as media of communication. This would afford to the dwellers in the invisible realm the means of doing themselves better justice, and perhaps of furnishing to a doubting world more convincing proofs of an immortal life.

But the truth in relation to this matter unquestionably is, that many writers and speakers of the highest culture and the largest capacities, in their several departments, are, either consciously or unconsciously, mediums for the transmission of thought from exalted minds in the spiritual realm. In fact, there are reasonable grounds for the belief that all who stand as leaders in thought, in poetry, in literature, in art, in scientific discovery, in moral, political and religious reform—in short, all the foremost minds in this age and in every age, are and have been acted upon, impressed, inspired ; and thus are, in a real sense, mediums of thought and impulse from minds that have ascended to higher spheres of wisdom and of activity. If this be so, then *the best productions of the greatest masters in every department of human thought and achievement are in reality the productions of disembodied minds, and furnish the true test of the condition of such minds, whether progressive or retrogressive, in the after-life.*

But what evidence can be adduced on which to ground so extravagant a claim?

The first testimony I would cite in evidence is that of the prince of modern essayists and philosophers, RALPH WALDO EMERSON. Though this gentleman many years ago did himself the grievous wrong of sneeringly characterizing Spiritualism as a "*rat-hole philosophy*," yet it is evident he had not at the time taken pains to inform himself of the full scope of the matter he was presuming so flippantly to adjudge. Certain it is that no modern writer has given more full and emphatic affirmation of the central truth of this system of philosophy than has Mr. Emerson himself. A brief quotation or two from some of his most popular productions will suffice. In his remarkable Essay entitled "The Over-Soul,"* we find this passage:

"The philosophy of six thousand years has not searched the chambers and magazines of the soul. In its experiments there has always remained, in the last analysis, a residuum it could not resolve. Man is a stream whose source is hidden. Our being is descending into us from we know not whence. The most exact calculator has no prescience that somewhat incalculable may not balk the very next moment. I am constrained every moment to acknowledge a higher origin for events than the will I call mine.

"*As with events, so it is with thoughts.* When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water; that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come."

Again in his Essay on "The Poet,"† Mr. Emerson says

"It is a secret which every intellectual man quickly learns

* Essays, First Series.

† Essays, Second Series.

that, beyond the energy of his possessed and conscious intellect, he is capable of a new energy (as of an intellect doubled on itself), by abandonment to the nature of things ; that, beside his privacy of power as an individual man, there is a great public power on which he can draw, by unlocking, at all risks, his human doors, and suffering the ethereal tides to roll and circulate through him : then he is caught up into the life of the Universe, his speech is thunder, his thought is law, and his words are universally intelligible as the plants and animals. The poet knows that he speaks adequately, then, only when he speaks somewhat wildly, or, ' with the flower of the mind ; ' not with the intellect, used as an organ, but with the intellect released from all service, and suffered to take its direction from its celestial life."

Once more, in the same Essay :

" The painter, the sculptor, the composer, the epic rhapsodist, the orator, all partake one desire, namely, to express themselves symmetrically and abundantly, not dwarfishly and fragmentarily. They find or put themselves in certain conditions, as, the painter and sculptor before some impressive human figures ; the orator, into the assembly of the people ; and the others, in such scenes as each has found exciting to his intellect ; and each presently feels the new desire. He hears a voice, he sees a beckoning. Then he is apprised, with wonder, what herds of dæmons hem him in. He can no more rest ; he says, with the old painter, ' By God, it is in me, and must go forth of me.' . . . In our way of thinking, we say, ' This is yours, this is mine ; ' but the poet knows well that it is not his ; that it is as strange and beautiful to him as to you ; he would fain hear the like eloquence at length."

The meaning of these passages is unmistakable. The most original of modern essayists and the most transcendental of

poets declares unequivocally that his best thoughts, his highest productions, are not his, but come from a source, a "magazine" of thought and of creative energy, behind or beyond him—in fact, that all true poets, thinkers, orators, artists, are but *mediums* for "the ethereal tides to roll and circulate through."

It may be urged, however, that Mr. Emerson finds the source of these "ethereal tides," not in individual disembodied spirits, but in what he terms the "Over-Soul," a sort of all-surrounding atmosphere or ocean of soul or spirit. True; but our philosopher's definition of this "Over-Soul," so far as he has given any, makes it clear that he regards it, not as an impersonal, unintelligent element, like air or ether, but as in some real sense *constituted of individual souls*, and embracing all such, embodied and disembodied, in the universe. His language is: "that Over-Soul, *within which every man's particular being is contained and made one with all other.*" If men in the body do not lose their personal identity, consciousness, and characteristics, by being thus "contained" in the Over-Soul, no more do those who have cast off the earthly shell; and since the latter class must constitute the vast majority of human beings in the universe, Mr. Emerson must regard them as at least the chief source of that "flowing river" of thought, that "alien energy" of inspiration, from which all productions of genius are derived. In fact, from his own showing, Mr. E. is what Spiritualists term an "Inspirational Medium," although he appears to lack that opening of the interior vision, or spirit-sight, which some possess, and which enables them to perceive and distinguish to some extent the individual entities who constitute the "Over-Soul."

Other testimonies to the same effect, from other men of accredited genius and originality, might be cited were it necessary. An incident occurring under the writer's notice—one of many of similar significance—illustrates and corroborates the view here taken.

It was my privilege to attend a public meeting held in Boston immediately after the exciting Presidential campaign in which Abraham Lincoln was first chosen President of the United States. The meeting was one of congratulation and rejoicing upon that event, and it was to be addressed by that "silver-tongued orator," WENDELL PHILLIPS, to whom all delight to listen, whether in sympathy with his thought or otherwise. The audience was immense, and the enthusiasm unbounded. I had the good fortune to have by my side an intimate and trusty companion, who at times was gifted by an opening of the inner senses, which revealed the presence of beings invisible to the common eye. Nothing of the kind, however, was anticipated on this occasion, and what followed was as surprising as it was significant to us both. As the orator stepped upon the platform, and began his address, my companion whispered to me that she saw, as it were above and in his rear, another platform, or a vast amphitheatre, on which were assembled a noble array of dignified and shining beings, with countenances all aglow with interest in the occasion. Among those in the foreground she soon distinguished the unmistakable lineaments of a large number of the patriots, statesmen, and worthies of American history, prominent among whom was the majestic form of WASHINGTON, who appeared to be an object of deferential regard by all the assembled host, and spokesman or master of ceremonies for the occasion. Intently regarding this unexpected scene, she soon perceived that the chief personages revealed to her vision were in some way unitedly engaged in giving expression to thoughts, accompanied by symbolic representations, of wonderful artistic beauty and force of significance, and evidently appropriate to the object of the meeting there convened. At my request, she repeated to me, in a low whisper, as fully as possible, the ideas she received, and described the imagery which was made to pass before her surprised vision. Listening to her words, and at the same time to the eloquent language of the visible orator, I soon perceived that the

latter was but following in the same track, and repeating the substantial ideas—sometimes the very words—which had a moment before been whispered in my ear. When he indulged, as was his wont, in a figure of speech, he but dimly indicated what had just been presented as a vivid picture before my companion's vision!

This continued through the whole address, which was delivered apparently impromptu, and was one of Mr. Phillips' most thrilling and commanding efforts, as will be remembered by thousands who heard it.

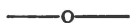
To us this incident, which has been paralleled by many others of a similar significance, furnished conclusive proof that this chief of orators on the American platform is at times (that he is always, is not affirmed) a medium for the transmission of thought from exalted minds once tabernacled in clay. And if this be true of Mr. Phillips, it is and has been doubtless equally true of many other distinguished speakers and writers throughout the world, and in all times.

Whether or not the eminent orator referred to was at that time, or is ever, conscious of any extraneous influence exerted upon him; or, if so, whether he is aware of the true nature and source of "that flowing river which out of regions he sees not, pours for a season its streams into him," I know not. Consciousness of such influence appears to depend upon some peculiarity of organism or temperament. But instances are not wanting of public men and authors of high repute, who have been both sensible of such inspirational aid, and aware of its source—as they have acknowledged in private to confidential friends—but who have refrained from avowing the fact to the world, through motives of prudence or policy. Whether this has been wise or otherwise on their part, I presume not to judge.

It is hardly necessary to add, that when the disembodied can command the services of such cultured instruments as EMERSON and PHILLIPS for the transmission of their thoughts to this mundane sphere, their productions are not lacking

in either vigor of conception or felicity of expression. And if the philosopher of Concord is right, neither he nor any other master of thought, of oratory, of poetry, or of art, can say of his best productions, "This is mine," nor deny that it has proceeded from some mind or assemblage of minds in the spiritual realm. In fact, it is doubtless chiefly through the instrumentality of the most expanded and cultured souls in all departments of human attainment, still in the flesh, that the great and good of our race who have passed on to higher fields of thought and achievement, cast back the effulgence of their grander lives upon our dim world. Thus it is that mankind advances, and earth from age to age grows brighter.

"The mightiest souls of all time hover o'er us,
 Who labored like gods among men, and have gone
 Like great bursts of sun on the dark way before us :—
 They're with us, still with us, our battle fight on ;
 Looking down, victor-browed, from the glory-crowned hill
 They beckon, and beacon us on, onward still."



MIND AND BODY.

THAT creature must be supremely sluggish whose bleared sense and perverted imagination would make the Mind inferior to the Body and the outward circumstances of the world. We cannot entertain the idea of such ignoble subordination. But it is illogical to admit the superiority of the Mind, and yet maintain that it is only the offspring of our corporeal nature—born and extinguished with the animal fires—that the soul is merely phenomenal, and results from the slow combustion of carbonaceous matter, and the inevitable action of air, light, electricity and other subtle agents on a curious organic structure. To presume that effects thus transcend their causes, in degrees that admit of no comparison, is an absurd assumption. Nor is the fundamental error rendered more respectable by the constant misapplication of the terms Nature, Reason, and Philosophy.

S. B. B.

MATTER, ETHER AND SPIRIT.

BY I. DILLE.

INTRODUCTION.

IN the summary of the proposed theory, which was published in the Third Number of this Journal, only the leading points of the argument were presented, with a general statement of the facts and conclusions drawn from them. To entitle a theory so comprehensive and radical to the consideration of the thoughtful, a clear and logical arrangement of the facts, relied upon to prove it, should be made, and the simple and natural inductions from them, to lead the mind to the conclusions adopted. If we succeed in establishing the theory, an easy and clear solution of all the processes, problems and phenomena of nature is furnished, by which all that is obscure, hidden and dark can be explained, and the great secrets of science and religion laid open to our understanding. I am fully aware of the magnitude of the undertaking, and if I am able to exhibit it to others as clearly as it appears to my own mind, I feel that I shall carry conviction to all who carefully and faithfully examine the subject.

I shall not undertake to prove the existence of ether, which has been so satisfactorily accomplished by others. My sole object will be to show the constitution of ether and its relation to matter. And,

First, I shall endeavor to prove that ether is composite, that is, like matter, it is composed of various elements distinct in their qualities, functions and effects.

Second, that all force is ethereal and consequently imponderable.

Third, that the qualities of the different elements of matter are imparted by an union with different elements of ether.

Having established these premises, we shall be prepared to consider the differentiations in the universe of matter both in the organic and inorganic world, and to form a conception of the forces which have prevailed in their development.

FORCE.

Matter and Force constitute the Physical Universe. The world of matter as compared to infinite space is less than a grain of sand upon the shore to the great ocean which cast it up. Yet that space is not a void, for if it were, our organs of vision would be insensible to the existence of the heavenly bodies which stud the celestial expanse above and around us. Two theories of light were contended for by the scientific—the emission theory, which taught that light was issued from a luminary in minute corpuscles which produced upon the eye the sensation of light; the other insisted that all space was filled with an exceedingly sensitive or elastic ether, the vibrations of which, acting as forces, excited the visual organs to its perception. This last theory is now almost universally accepted, and the existence of an all-pervading ether is now received as an established fact by the scientific world.

Among those who resist the conviction of an universal ether is Prof. W. R. Grove, whose ingenious treatise on the Correlation of Forces has been so favorably received, while his conceit that all space is filled with ordinary matter in a highly attenuated gaseous state, has failed to receive the approbation of scientists. All the matter we know is ponderable and would be attracted in a greater or less degree to the stellar and planetary orbs, and would produce refractions, and perhaps other obstructions to the passage of light from other luminous bodies beyond. The absence of any such effect directly negatives that idea. All the recognized forces are imponderable, with the exception of Gravitation, which of itself is ponderosity, and as those forces pass through space

from the sun and stars, we may logically assign to them an ethereal character and claim that they are universal, or as filling all space.

Let us begin with Light. By means of the prism white light is decomposed, and when a pencil of sunlight is admitted through a slit in a darkened room and a prism is interposed in its path, a spectrum is cast upon a screen, which separates the different colors of the solar ray from each other. The motions of those different colored rays have been studied by the profoundest mathematicians, and Fraunhofer has compiled the following table :

Place in the Spectrum.	Length of undulation in parts of an inch.	Number of undulations in an inch.	Number of undulations per second.
	Millions.		Trillions.
1. Line B	00002708	36.918	451,000,000,000,000
2. Line C	00002583	38.719	473,000,000,000,000
3. Middle Red	00002441	40.949	500,000,000,000,000
4. Line D	00002319	43.123	527,000,000,000,000
5. Middle Orange	00002295	43.567	532,000,000,000,000
6. Middle Yellow	00002172	46.034	562,000,000,000,000
7. Line E	00002072	48.286	590,000,000,000,000
8. Middle Green	00002016	49.609	606,000,000,000,000
9. Line F	00001906	52.479	641,000,000,000,000
10. Middle Blue	00001870	53.472	653,000,000,000,000
11. Middle Indigo	00001768	56.569	691,000,000,000,000
12. Line G	00001689	59.205	723,000,000,000,000
13. Middle Violet	00001665	60.044	783,000,000,000,000
14. Line H	00001547	64.631	789,000,000,000,000

Fraunhofer says that in the solar spectrum there are at least 500 distinguishable tints or shades of color, from the red to the violet, each with its measurable waves of ether, which differ in length of space and number in time.

It is frequently asserted that the parallel between sound and light extends to the minutest particulars, sound being the result of the vibrations of air, in which the lowest tones are produced by the longest vibrations and the highest by the shortest. A homogeneous medium, then, would be sufficient to give out all vibrations for sound in air and colors in ether. If this proposition be true, the table before us does not tend

to prove that ether is complex, but that like air it may be a simple and single elastic medium. Let us look further into the spectrum and see what it teaches. Schellen says :

"The colors of the spectrum possess a purity and brilliancy to be met with nowhere else ; they are perfectly indivisible and can not be further decomposed, as may be easily proved on attempting to analyze a colored ray, by means of a second prism. If a small round hole be made in any portion of the spectrum, the extreme red for instance, a red ray passes through it, and appears upon the opposite wall as a round spot of red light, precisely in the same direction as the red rays left the prism on the other side of the screen. . If a second prism be interposed in the path of the ray that has passed through the screen, the ray will suffer a second refraction and the image be thrown in another place (higher up in the figure) on the wall ; this new image, however, is simply red, like the incident ray, and by a careful adjustment of the prism shows no elongation but appears perfectly round." (*Spectrum Analysis*, p. 88.)

Nothing parallel to this is known in sound. Sound is fugitive, evanescent, and can not be perpetuated, but the colors of the spectrum perpetuate themselves in a thousand ways, as we shall endeavor to show hereafter. Color is not a quality in anything we see, nor is it of itself an entity, but it is merely a mode of motion of the medium which transmits the outlines of the object to the eye. All the different colors move with equal velocity, but their movements essentially differ, as is shown in the foregoing table. When we look upon a bouquet composed of all varieties of colors, by reference to that table we shall understand the length of the different waves, in space, and their number in time, of each separate color. So when we hear a musical concert, by having a table of aërial vibrations of the gamut we can ascertain the measure, in space and time, of each note that strikes the ear. The air which conveys the sound is homogeneous, a mixed gas, and all those various tones in a harmony move together. The analogy between sound and light has confused the minds

of men and led to the belief of a rigid likeness between the vibrations of ether in light and those of the air in sound. It is true the same tone will be given off by striking the same string on a musical instrument, and the same color will be perceived in the same flower as often as it is exhibited in the light. The musical string and the flower excite the vibrations, the one of air, the other of ether. But in the color shown in the spectrum it is the wave-motion of the light alone that gives it hue. It comes from the screen or the wall beyond as cast there by the prism. We know of no condition of sound that is decomposed as light is by the prism.

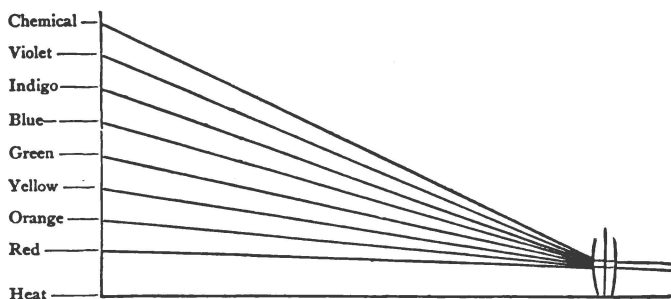
We see opaque objects by what we call reflected light. But if we consider for a moment, we are convinced the light is not reflected which exposes them to our view. A mirror reflects the light cast upon it, and were the reflection perfect, or in other words, if it reflected all the light it received, the mirror itself would be invisible to us. But because all the light is not reflected and the mirror is partially opaque, are we able to see it. It is visible just in proportion to its opacity. Opaque bodies, then, are made visible to us, not by reflection of light, but by the excitement of their surface particles which impart vibration to the adjacent ether, in the same manner, but with less intensity, that self-luminous bodies give out light. The more brilliant the light that strikes the object, the more actively it excites the surface particles and the more clearly it is exhibited. Here again is it like the musical string: the harder the blow the louder the sound. Whatever color the object may have, determines the length and time of the luminous waves, because the motion of the surface particles is imparted to that portion of ether whose tension is in unison with the vibration of the matter. White objects are most conspicuous, for in the light which exhibits them all the colors blend. Here light and sound differ. Strike all the strings which represent the tones of the gamut at once, and there is a discord—a mere crash. There is a want of harmony. There is no parallel between the two

motions in this case. The harmonies of musical sounds are in thirds, fifths and octaves. Nothing in light is similar to that. All the facts of photography are unlike anything in sound. One is evanescent, the other permanent. Light fixes itself so as always to return the same image, and in all things, especially in the organic world, its paintings are as substantial as the living structures on which they are made.

Considering, then, light as a force, each color must be a clear and distinct division of that force, produced by causes that are independent of each other. When they operate together they produce a certain harmonious effect. But they are capable of separation, and when separated no one will do the work of another, or produce the effect of another. The portion of ether whose motions give the sensation of red will never adopt the wave-motion of any other color. Its vibratory tension is its own, as distinct from the others as the strings of a harp are from each other. As before remarked, the white light is more brilliant than that of its component colors. The vividness of the red diminishes down through the other colors of the spectrum until the violet is reached, when the waves are so narrow and rapid that scarcely any light is perceptible. It is the faintest and softest of all the colors of the spectrum. The wave-motions are too short and quick to dazzle, or strongly excite, the visual organs. These distinct wave-motions strongly suggest that they result from different kinds of the elastic medium, each kind having its distinct tension and measure of movement.

But there are portions of the spectrum that are not visible ;—on one side, because the waves are too long and slow, and on the other because they are too short and quick to excite the sense of vision. But we find that both of them were components of the pencil of light, which the prism decomposed. The ultra red in the spectrum is where the thermal portion is deposited and the ultra violet receives the chemical portion. The pencil of light in passing through the triangular prism is refracted, and the different colors, including heat and actin-

ism, or chemical energy, are differently refracted, as is shown in the subjoined figure :



No human skill has been able to change this relation of the component parts of the spectrum to each other, or to make one correlate into another. The heat in the ultra red may be condensed by a lens so as instantly to ignite blackened paper, or make platinum foil red-hot, and the chemical force on the other side of the spectrum may in like manner be made to exhibit chemical reactions. But they always occupy their respective places in the spectrum, showing that they are several and distinct forces, each having its peculiar refrangibility and wave-motion.

But there are other modes of decomposing a ray of light, if we will so understand the teachings of experiments. I quote the following from a distinguished English scientist who construed the result very differently from myself. Mr. Grove, laboring to prove his favorite theory of the correlation of forces, unconsciously to himself, gives us another mode of analyzing a beam of light. He says :

“In my lecture in 1843 I showed an experiment, by which the production of all other forces by light, is exhibited. I may briefly describe it. A prepared daguerreotype plate is enclosed in a box filled with water, having a glass front, with a shutter over it. Between this and the plate is a gridiron of silver wire, the plate is connected

with one extremity of a galvanometer coil, and the gridiron of wire with one extremity of Brequet's helix, an elegant instrument formed by a coil of two metals, the unequal expansion of which indicates slight changes of temperature. The other extremities of the galvanometer and helix are connected by a wire, and the needles brought to zero. As soon as a beam of either daylight or oxyhydrogen light is, by raising the shutter, permitted to impinge upon the plate, the needles are deflected. Thus, light being the initiating force, we get *chemical action* on the plate, *electricity* circulating through the wires, *magnetism* in the coil, heat in the helix, and motion in the needles."

An experiment is a question put to Nature. But if the answer is misinterpreted, or not understood, its value is lost. In this experiment, the result revealed two other elements in the complex beam of light, electricity and magnetism, with two manifest in the spectrum, heat and chemical force, found in the invisible part of the spectrum.

Cohesion, which unites atom to atom, and molecule to molecule, to make up solids, is another element. It has analogies with actinism, but analogies are not identities, and parallels between different elements of matter, or of ether, do not extend far. The All-Wise Creator is too rich in resources to repeat any of his processes or productions. Cohesion is also analogous to, but not identical with, *Gravitation*, which imparts weight to all material substances, holds the countless orbs in their places, directs and controls their motions in their spheres, and preserves the harmony of the Universe. As Newton enunciated it, "Gravitation is a force which binds every atom in the universe to every other atom." And though he discarded the undulatory theory of light, in his letter to Bentley he distinctly avows the belief that the atoms and orbs were held together by some intermediate force, or thing, extending from one to the other. Cohesion and Gravitation are similar in one respect, that is, their force diminishes with the increase of their squares of distance. But their difference is, that cohesion ceases to operate at

any sensible distance, while gravitation operates at any imaginable distance.

We thus find by the evidence of our senses twenty distinct ethereal elements, or forces, which are all the forces recognized by many physicists. It is not necessary to our argument that twenty elements of ether be enumerated ; seven, thirteen or twenty will serve our purpose. It is sufficient for us to show that ether is complex, having several well-defined elements, with distinct functions, actions and effects. We have seen that Grove found electricity, magnetism, heat and actinism in a pencil of light, and yet how unlike these forces or elements are in all their physical qualities. Besides their sensible qualities as forces, light moves through space at the computed rate of 194,000 miles per second, but electricity has a velocity of 288,000 miles per second.

AFFECTION OF ETHEREAL FOR MATERIAL ELEMENTS.

Electricity associates with silks, furs, amber, glass, gums and water ; but differs. One manifestation of it is called resinous, the other vitreous, positive and negative. It is found to be a constituent element, as a means of offense or defense of certain fishes, which have special organs for its generation. Oxygen and fluorine are the most active of the material elements, the builders and destroyers of so many structures of nature, which may be referred to their being clothed with armatures of chemical elements of great energy. The thermal element is more intimate with some bodies than others. Water takes heat reluctantly ; some of the metals rapidly. It requires thirty times more heat to raise water to the temperature of 212° Fah. than mercury. This subject will be noticed again.

Franklin suggested that every atom or molecule of matter was enveloped in a spherule of electricity, with its axis and poles. Later physicists contend that each atom and molecule had an atmosphere of electricity and chemical energy com-

bined, with separate axes and poles. Mossotti went further, and held that each had an envelope of general ether around it, and refers atomic and molecular forces, cohesion and gravitation, to its influence. I am inclined to think there is some truth in all these hypotheses, but not the whole truth. The adhesion of some ethereal elements to one or more material elements, in preference to others, the indifference of two or more material elements to each other until united by the influence of an ethereal element, as instanced by hydrogen and oxygen, which are indifferent to each other, but unite by electricity with great energy, and water results, or oxygen and chlorine combined by the same force, and hydrochloric acid is formed;—the allotropic state of several elements, as carbon, oxygen, etc., lead me to conclude that ethereal as well as material elements have their affinities, and the results with matter depend upon the material coatings of ether. Instances of this kind might be adduced almost indefinitely. The whole vegetal kingdom, whose material constituents are so similar and whose qualities are so varied, must result from some combination of ethereal with material elements.

Gasification of solids and the evaporation of fluids can only be satisfactorily explained on the hypothesis of ethereal envelopes of the atoms and molecules. By heat the most refractory substances can be converted into gas, so that even gravitation loses its influence upon the atoms while they are separated from each other, and float in the air like thistledowns. Water is 815 times heavier than air, and yet at how low temperatures will evaporation take place, and how high will vapor ascend to where the atmosphere is vastly less dense than at the ground. Cirrus clouds frequently are seen at an elevation of 30,000 feet (five miles) above the earth; what other body can we conceive sufficient to lift those atoms and molecules to such heights than the ethereal balloons to which they have been committed? Again, the freezing of water, which expands in the act of congelation, is explainable on this hypothesis.

ETHER BECOMING A CONSTITUENT OF MATERIAL FORMS.

The qualities and behavior of water under different conditions suggests that some constituent other than oxygen and hydrogen—something that chemistry can not find—enters into its composition.

The magnet is a clear instance in point. A piece of ordinary steel, by a very simple process, is endowed with new and marvelous properties, so as almost to evince unerring intelligence, by which it teaches man what he can not know without it, enables him to traverse the pathless seas, in unknown regions, with certainty and safety, and shows him the true path to pursue in the midst of clouds and darkness. And what was added to the steel? Just what Grove found in the pencil of light—magnetism. Has it changed the character of the steel in any other respect? Not in the least; it weighs no more and no less, is neither softer nor harder, less tough or more brittle.

Light with its various tints and colors unites and becomes solidified in the hues and gradations of shades in the foliage and flowers of the vegetal kingdom, in the plumage of birds, in the hair of animals, in the scales of fishes and the shells of molluscs. The sun paints with fixed colors that are as enduring as the substance upon which the elegant and fanciful pictures are sketched. In the dark no healthy vegetation can develop. Potatoes and some other roots will send out long sickly shoots in dark cellars, but it is an unnatural and colorless growth, of no vigor, which perishes on coming to the light, and very few plants will flower at all in the shade of buildings, or under the shade of trees. Something is to be learned from these and kindred facts of the nature and properties of ether, and they show conclusively that its constitution is complex, composed of many elements of different qualities, functions and effects, suggesting also that there are many other elements, not yet named, to which may be ascribed all the differentiations of the organic world.

Let us see to what we have arrived. In the visible spectrum we have, as given in the table, fourteen different measured colors (Fraunhofer says there are at least 500 measurable gradations of color in the solar spectrum), then there are heat and chemical affinity, electricity, and magnetism, all found in the pencil of light. These are all Forces, which operate by rhythmical waves or vibrations, of great minuteness and exceeding rapidity. Each element, like the strings of a lute, has its peculiar tension and measure of wave in time and space. One string can not be made to give the vibration of another. Each one is a trumpet which always gives a true signal and never an uncertain sound. Thus we have, in the pencil of light, at least eighteen different elements or strings in the Grand Ethereal Harp, on which is performed the sublime Oratorio of Creation. But when we study the vast harmony of this music of the spheres, we discover innumerable tones which these strings are incapable of uttering, and we must conclude that this stupendous instrument must contain other strings which science has failed to discover, and which are efficient in executing the varied parts in this wonderful concert of nature. We do not hope to develop the whole of this mighty secret in this primitive sphere. The great Author of all has no doubt manifold resources of which the highest angels are ignorant, the unfolding of which may constitute the reverent bliss of eternity : but if we are successful in pointing out the ways of God to man, of finding a clue by which so many difficult problems may be solved, and of opening the eyes of a philosophy that is daily becoming more blind, our labor will be amply rewarded.

I propose to notice more in detail other forces, which are efficient in developing the order of nature, and more especially of organic nature.

THE VITAL FORCE.

May we now pass on and seek in ether other elements or forces to account for the phenomena and processes of crea-

tion? We are most interested in understanding the origin, development and progress of the organic world. If we find a starting, primeval cause for organic nature, we attain to what Darwin, Spencer, Lyell, and all the lesser lights of that school have failed to find, for although Bastian and others have obtained the "Beginnings of Life," they are as far from accounting for the phenomena, as they were before their experiments.

The vital force is common to all organic nature. It is a simple force, which produces new combinations of matter,—of elements that in inorganic nature are indifferent to each other, and rarely unite in any form, but quickened by this force, they have no longer a repugnance to each other, but combine for all the productions of the vegetal and animal kingdoms. In some instances these combinations are of a very durable nature, as in some woods, seeds, nuts, and the bones of animals.

Darwin and others work out their origin of species and the evolution of all living things, by evolving all from a few low individual organisms. But they are unable to start from any substantial or original foundation. Bastian does not help them out, for he experimented with matter that had been once organic. The germ was in his hand and he gave it an opportunity to develop.

Chemistry fails to account for the combination of the leading elements in all organisms, for in general those elements are indifferent to each other. There must be physical energy wholly distinct and different from chemical affinity to compound such heterogeneous elements, that will remain together indefinitely without uniting. Three of the four main components of all organic matter have a low intensity, and their affinities have a very limited range. Hydrogen is one which combines with comparatively few elements, and its chemical energies, so far as they are manifested, require a higher temperature than is compatible with organic development. Carbon, another, is quite inert unless too highly heated,

either for plants or animals to be developed. Nitrogen, the third, which plays so important a part in the organic world, is perhaps the most indifferent of all the elements of matter. The fourth is oxygen, which is the most active of all the elements, and the range of its affinities the widest and the intensity of its action the greatest.

Professor Graham's researches have thrown much light on this subject, which Herbert Spencer has condensed in the following paragraph, better than I could summarize his interesting paper.

FROM HERBERT SPENCER'S BIOLOGY.

"Here we are naturally introduced to another aspect of our subject—an aspect of great interest. Professor Graham has recently published a series of important researches, which promise to throw much light on the constitution and changes of organic matter. He shows that solid substances exist under two forms of aggregation—the *colloid*, or jelly-like, and the *crystalloid*, or crystal-like. Examples of the last are too familiar to need specifying. Of the first may be named such as 'hydrated silicic acid, hydrated alumina, and other metallic peroxides of the aluminous class, when they exist in the soluble form; with starch, dextrine, and the gums, caramel, tannin, albumen, gelatine, vegetable and animal extractive matters.' Describing the properties of colloids, Professor Graham says :— 'Although often largely soluble in water, they are held in solution by a most feeble force. They appear singularly feeble in the capacity of acids and bases, and in all the ordinary chemical relations. Although chemically inert in the ordinary sense, colloids possess a compensating activity of their own arising out of their physical properties. While the rigidity of the crystalline structure shuts out external impressions, the softness of the gelatinous colloid partakes of fluidity, and enables the colloid to become a medium of liquid diffusion, like water itself. . . . Hence a wide sensibility on the part of colloids to external agents. Another and eminently characteristic quality of colloids is their mutability. . . . The solution of hydrated silicic acid, for instance, is easily obtained in a state

of purity, but it can not be preserved. It may remain fluid for days or weeks in a sealed tube, but is sure to gelatinize and become insoluble at last. Nor does the change of this colloid appear to stop at this point, for the mineral forms of silicic acid, deposited from water, such as flint, are often found to have passed, during the geological ages of their existence, from the vitreous or colloidal into the crystalline condition. The colloid is, in fact, a dynamical state of matter, the crystalloidal being the statical condition. The colloid possesses *energia*. It may be looked upon as the primary source of force appearing in the phenomena of vitality. (? ! !) To the gradual manner in which colloidal changes take place (for they always demand time as an element), may the characteristic protraction of chemic-organic changes also be referred.'"—(Vol. I., p. 15.)

It is a little remarkable that so profound a thinker as Prof. Graham did not consider when he wrote "The colloid possesses *energia*: it may be looked upon as the primary source of force appearing in the phenomena of vitality," that while the crystalloidal is the product of chemical force, the colloid is the product of vital force. We know of no colloid from the albumen of germinating seeds, and of eggs to its prepared state, by processes of digestion, for the nutrition of organic existences, that is not a product of vitality. If the learned Professor had reversed his proposition, he would have enunciated a truth which the savans of our day have been slow to perceive. The *Diastase* of sprouting seeds is a colloid. The contents of every egg, of every unfertilized ovum, of all nutritive food in the state of chyme or chyle in the animal stomach, is a colloid. The first step in all the beginnings of life is colloidal. The vital force is the generator of that condition of matter, and it brings elements into combination, and builds them up into organic structures, of innumerable varieties, which no other force is able to effect. Chemical force urges atoms of matter into combinations by means of their affinities, a property of matter, probably imparted by ethereal invironments or surroundings; in many cases, conditions of temperature, and in all, the condition of freedom of the atom

is necessary for the new combination. To unite carbon with oxygen, for the formation of carbonic acid, a temperature as high as that of animal heat seems required, but the Vital Force compels a union of those indifferent elements, in some cases, even below the freezing-point, and there are cases where the zero of Fahrenheit does not prevent this action; the red snow (*protococcus nivalis*) is an instance, which is a plant, in its mature state, consisting of "brilliant globules, like fine garnets, seated on, but not immersed in, a gelatinous mass" [*colloid*].

The Vital Force, while it has such an active control over a few elements of matter, that constitute organisms, and is as manifest in the alga or fungus as in the elephant, the whale, or in man, would seem not to be a formative, a qualitative, or differentiating force, but simply a power to aggregate elements suitable for organic structures, leaving to other forces to give forms, qualities, properties and characters to the different organisms which it generates. It is worth repeating that no other, or all of the ordinarily recognized forces are capable of bringing into such combinations the necessary elements of matter that are found united in organisms. Hence it must needs be, that their union is the result of a force, and that force, in some way, produces a living thing, and how? By referring to innumerable instances within our daily observation, we may logically conclude that life is imparted to the combination by the ethereal vital force incorporating itself with the compound. Is that improbable? We have seen that magnetism is found in the pencil of light (and if in the pencil, it is all-pervading in ether), we know that electricity, also manifested in the pencil of light, is a component of the gymnotus, as well as other fishes,—the probability that all colors of material objects result from a combination of the elements of ether, whose vibrations produce the colors of the objects,—and as vitality is a persistent property of all organisms, how can we account for life in the organism without a combination of the Vital Force with the constituent matter of every organ-

ism? The severance of the vital force from the matter is death. If this be so, the definition of Life, which has racked the brains of so many savans, is very simple.

This force, then, we conclude, merely quickens or animates matter, forming life-centers, which attract to themselves the atoms of elements, so neutral to all other forms, but so obedient to this. The formless vibrios, mycellia and other lowest forms of life, we may infer, possess no qualities such as we find in more advanced vegetals, but are simply colloidal conditions of matter, such as the Vital Force brings into combination. So the Protozoans of the Laurentian rocks may be supposed to have been odorless and insipid and only capable of a limited growth in that heated condition of our planet.

QUALITIES.

But as time progressed other ethereal elements began to unite with the vital force, and vegetation assumed sapidity, and became nutritive to the low and primitive forms of animal life. The earliest vegetation was probably all aquatic, fucoids, algoids and the like, growing in the shallow fresh-water seas of the primitive world. The molluscs of that age flourished upon the simple food supplied by the rudimentary plants which the waters furnished. So we judge, because such we find the earliest vegetation to have been, and so low in the scale of being was the first animal life, the remains of which are left to tell us what they were. We shall probably never possess fossil remains of the first vegetals and animals that peopled the earth, as they dissolved too easily into their elements to be preserved in the forming rocks to leave even an impression. Such as we find, the lowest and least developed must have been quite an advance upon the first organic forms of the earth. Huxley has well said that such genera and species as remain from the earliest geological times are no more advanced in form or character than they were in the beginning. The mollusc or ganoid fish has maintained the

same form all through the ages, with the same habits and habitats. But the changes in the vegetal kingdom, of the earliest forms, have been a degeneracy instead of an advancing evolution. The *Lepidodendron* was a stalwart tree during the carboniferous period, but it has dwindled down to an insignificant moss. Tree ferns are still growing upon tropical islands, but they are pigmies compared to the huge trunks whose forms and dimensions are outlined in the rocks of the coal measures. So with the calamite, whose present analogue is the humble rush plant, in the day of its glory was a tree that attained to the height of twenty or thirty feet, with a diameter of six to ten inches.

The coal-forming period witnessed a great step in advance of the vegetal kingdom. Temperature, moisture and the constituents of the atmosphere were so well adapted to the growth of plants, that the largest developments were made from the feeblest germs. Yet from the composition of coal, we may judge that there was no great development of qualities in plants. The land animals were too few to require much nutrition, and the plants were composed of the fewest elements that enter into the structure of vegetation. Carbon and hydrogen were leading elements of those primeval forests, just what a wise foresight would provide for the supplies of fuel that were laid up for a distant future, to meet the wants of an intelligent race of beings.

When the carboniferous age passed, land animals began to occupy the forests, and forests of a higher order took place of the monocotilidons that furnished the materials for our coal measures. Nutrition was demanded for the denizens of the land, and the demand was liberally met. The fauna and flora of the earth progressed together. Herbivorous animals greatly increased, and provision was made for them by a like increase of nutritious herbs, grasses and plants.

How can this even march of the vegetal and animal kingdoms be accounted for, on the theory of natural selection or evolution? Natural selection supposes a succession of for-

tuitous accidents, that worked changes so slow that they would not be perceptible in millenniums, but which, through countless millenniums, have furnished the world with all its varieties of organisms from the lowest protozoan.

“Beast, bird, fish, insect, what no eye can see
No glass can reach from infinite to thee.”

But confining the consideration of quality to the vegetal kingdom, and considering the innumerable differentiations in the odors, tastes and essential oils of plants, we may legitimately ask where or how they acquired all those varieties? And where or how did the different parts of the same plant, as the roots, the stems, the leaves and the flowers, and, we may add, the fruits and seeds obtain properties so different? Evolution from natural selection fails to give a satisfactory explanation. But evolution from ethereal sources affords a ready solution of the problem.

To illustrate, let us suppose a garden of ten acres, which contains 48,050 square yards, of the same quality of soil, the same fertilizer applied to every part, divided into parterres of a square yard each, and each planted with a different plant, of esculents, fruits, flowers, shrubs and leaves of every variety. In the fruits how great may be the difference from the berries to the larger fruits, of roots how numberless are the qualities, in the flowers, how various are the odors, the attars, and other properties; and the leaves, without reference to their forms, differentiate as much; and then how essentially do many of the same plants differ in their parts—in their roots from the leaves, the flowers from both, and the fruits from all, and in their wood how endless the varieties. We know that the full and proper development of all these plants requires sunlight without stint. Their life, their provision for reproduction, from inflorescence to maturity, depends upon it. We ask the chemist to analyze these various plants and inform us in what their material difference consists? With all

the nicety of manipulation he engages in the task, and reports, after the most careful analysis and testing, that with the exception of one or two hundredths of this or that element their composition is identical. Require of him to obtain the extracts or essential oils of the plants, the difference is marked, there are no two alike. The senses readily discriminate between them, and would report, at least, thrice 48,000 elements in their composition. What the chemist fails to find the senses readily discover. And why? Because chemistry has no means of detecting ether in any of its material combinations, it can only take cognizance of ponderable matter. Ether is too subtle, too refined, too fugitive to be stayed or discovered by destructive analysis. Whence then are all these differentiations? If not from ethereal combinations, all our science is at fault, and if they result from ethereal constituents, we must logically conclude that there are elements of ether adequate and adapted to produce them. We need not urge that there is an element for every differentiation, there may be combinations of several ethereal elements to produce many of the differentiations. The aroma and flavor of the strawberry and the pineapple, of the peach, the pear, the apple, with all their varieties, may be from different compounds of ethereal elements, uniting in different proportions. Here is a vast field for reflection, observation and experiment. Human ingenuity has not yet exhausted its powers of experimentation; observation has yet a large work unaccomplished, and reflection has much yet to do to trace the leading of facts known and to be known to sound and satisfactory conclusions. The qualities of plants and of their different parts and organs present an immense field for study and thought. Systematic botany only furnishes an introduction to that as yet unoccupied field.

ODORS.

Gasification and evaporation have been referred to as proofs of ethereal action and processes. Odors present that ques-

tion in a still stronger light, which it is deemed proper to present under the head of *Qualities* in the vegetal kingdom, which yield them in such great variety and abundance. Roots, stems, wood, leaves, barks, flowers and fruit have their distinctive odors in many cases ; any one part in the same plant is unlike those in the other parts.

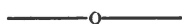
There is perhaps no subject of which all know so much, and of which every one knows so little, as that of odors. Science throws but a dim and uncertain light upon the question. Physiologists are yet in doubt about the structure and action of the olfactory as distinct from the gustatory nerves. But how odors are diffused and wasted from their source, science is not able to give us much satisfactory light, although we have a vast accumulation of incoherent facts. Some odors are evanescent and very soon exhaust their source. Others again are enduring and fail not, or waste not in time. An instance is given of a grain of musk having lain more than a century in a chest of drawers, in Holland, which shed its perfume for more than a century, and on being weighed, it was found that its exact weight still remained. Similar experiments have been made with assafœtida, some gums and some essential oils, for shorter periods, with like results. As a general rule, animal odors are more persistent than vegetable. Some dried flowers will retain their perfume indefinitely, even after they are so desiccated as to be made into snuff.* Some odors will diffuse themselves far and wide, and seem to fill the air for great distances, while others are only perceived when their source is in actual contact with the nose. When we consider all the facts connected with odors, it seems most probable that their means of diffusion, as well as their action upon the olfactory nerves, are wholly ethereal. If it be so, it is evident that different elements of ether are employed to produce the different sensations. The smell of the polecat will extend a mile or more from its source, and the smallest touch of the fluid upon a garment will remain for months. What other

* Flowers of the *Powlonia imperialis* is an instance of this kind.

means for its extension and persistence can we conceive, or for its fetid consistence, than ether? Facts connected with this subject might be multiplied indefinitely, all explainable upon this hypothesis, but explainable upon no other. Odors are forces, and like other forces are imponderable and ethereal.

Taste or sapidity is a marked quality of the vegetal kingdom, which, so far as our sense of smelling is concerned, is of as great variety (or perhaps greater) in plants as odors.

But we must close. We have not noticed the differentiations in the forms of plants. That they result from a cause or force capable and adapted, there can be no doubt. Fortuity is neither a cause nor a force. Natural selection is but an infinite succession of accidents. Aristotle's terse remark is worthy of being always kept in mind when we are considering these great subjects, when he says, "All that is in motion refers us to a mover, and it would be but an infinite adjournment of causes were there not a great Immovable Mover."



AN UP-HILL BUSINESS.

THE Archbishop of Canterbury, some time since, ascribed the stormy weather in England to the omission, on the part of the clergy generally, to read the fair-weather prayers with sufficient fervor and frequency. His Reverence put his ministerial subordinates through a suitable course of theological sprouts, instructing them, in substance, to pray for a dry-time "wherever the circumstances of the district seem to require it." Here and there a shaky minister objected, on the rational ground that the Lord comprehended the situation and the necessities of the district better than the priesthood. In the main, however, the inferior clergy prayed as directed; but, to the best of our knowledge and belief, they did not succeed in making the elements "dry up." There is no use in praying for fair weather while an English fog is more palpable than the faith of the Church. S. B. B.

A HYMN OF THE NIGHT.

BY THOMAS L. HARRIS.

I.

IN the vast Temple of the Night
I stand and muse with calm delight ;
Its dome with silver flame is bright,
And drops of odorous, dewy light,
Fall from the urn-like Moon.
The mountains that bear up the skies,
Like shafts of sculptured emerald rise ;
From the far North, in radiant guise,
Flame the ethereal Mysteries,
Robed in their crimson bloom.

II.

The leaves, the winds, the waters flow
In blended cadence sweet and slow ;
Now in great waves of song they go,
Then fall as dew-drops, faint and low,
Drip from the myrtle bough.
My Spirit wakes in this great hour,
All holy things sweet influence shower,
The inward Sight, and Sense and Power,
Unfoldeth like an opening flower—
I rise transfigured now.

III.

Above me bends a vaster sky,
The storms, their wide wings beating, fly ;

Dim shadows o'er the horizon lie ;
And the eternal stars on high
 Shine through the Night of Time.
All worn and scarred the toilers sleep ;
Sad eyes in slumber weep and weep ;
Strong Souls their faithful vigils keep
Through the world's Midnight dark and deep,
 With Hope and Love sublime.

IV.

The outward Night that round me lies
Must perish. Lo ! the Darkness dies ;
Sweet voices in the bright'ning skies,
Sweet odors from the earth arise
 Where flowers their bloom display.
The Sun-burst with its golden wings
Has woke earth's blessed, beauteous things,
In silver robes the fountain springs,
All Heaven with echoing music rings,
 To welcome in the Day !

V.

Thus, waiting hearts, Time's storm-fill'd Night,
Where Hate and Love, like gloom and light,
Have wrestled long in desperate fight,
Shall end. Rejoice ! The True and Right
 To victory onward go.
No more dark Fears the Soul shall rend,
All hearts in Love's blest concord blend,
Bright Seraphs to the Earth descend,
Man dwell with God as friend with friend,
 And Heaven fill all below.

CHRISTNA.

THE FIRST AVATAR.

BY FANNY GREEN M'DOUGAL.

WHILE a sharp attention to physical wants was necessary, in order to maintain a mere existence, the spiritual powers, finding but small time or space for attention, became comparatively inert. There were, indeed, faint and remote traditions of a period when men had other relations, and other wants ; but these were so absorbed in the one essential struggle, that the soul but timidly dared assert itself ; and, to all appearance, was as nearly annihilated as was possible for sentient beings.

But when improving conditions left leisure for rest and reflection, and the spontaneous exercise of the intuitive faculties, there was a reâction. The physical man had now attained consolidation and equipoise, with full strength and stature, without any opposing forces ; and the time had arrived when the spiritual powers must be quickened ; and these suddenly became paramount. With its first waking consciousness, the soul overwhelmed itself with seemingly unanswerable questions. The whole mystery of being, with its inexplicable entrance, and its dark exit, stood ever, an impenetrable cloud, directly in their path, receding as they approached, but still before them, silent, dark and defiant. Whence and why are we ? and whither do we go ? was the great unanswered cry of the human soul. But the deeper they delved and the more earnestly they sought solution, the darker and more remote appeared the tantalizing truth. There was still a problem which the most gifted minds could not solve—the presence of this mysterious being in the world, so constituted—so gifted

—his sight and steps bounded by a thousand barriers—his thought limitless, stretching around—back—forward ;—though answered not, still craving to know. What is it ? and why is it always thus baffled, yet never subdued ?

They cried out in the anguish of their midnight dreams. They thought of it with the first morning light. They pondered on it in the noonday silence. They questioned the Sea, the Stars, the Mountains and the great Rivers that sprang from their abysses, if they could behold, anywhere, a being—a word—a thought—that could answer them. And the Mountains, standing stately, and the Rivers, hurrying by ; the deep Stars, singing silence, and the Sea, in rhythmic numbers, all, spoke of something stranger, deeper, stronger, than their wildest thought. But nothing answered them.

At length they almost neglected the care and sustenance of the body, in this all-absorbing desire to fathom the mystery of being—to find, perchance, some stable anchor, to which they might hold, and steady themselves amid the rapid and dizzying currents of life and thought. And they said, “ What shall be the end of us, if we cease caring for our flocks, and neither sow, nor gather in ? ”

But the great and good Brahm, Father of Gods and Men, heard and had compassion on them ; and he raised up a beautiful maiden by the name of Vasadeva. Fair she was to the eye, and lovely to the heart. Within her pearly bosom dwelt a spirit as pearly pure ; and such a light shone out of her forehead, that all who beheld her beauty, were fain to bow down and worship her ; for she seemed like one of those celestial strangers, whose visits to the earth were still living in the memory of man.

Many youths sought her in marriage, but on none of them could she look without a sense of outrage in her soul ; for had she not been awakened in her early childhood, by a voice telling her that she should become the mother of a God ? And had not the promise been repeatedly reaffirmed since, by voices from the sky, the sea, the stars—by words spoken in

the ear, or whispered in the soul—by visions, and signs, and wonders, which she dared not speak of, even to her mother; though she had the same mysterious light; and even among the Sages of the valley was famed for wisdom. How, then, could she desecrate her divine mission, or pollute her person, by so much as a thought of any of these? No living being, as yet, understood her, except her mother, and she but partially. And she bore the great burden of her sacred destiny, with all its solemn and awful obligations, in the serene silence of her maiden spirit, unapproached and alone.

Being fatherless, she dwelt with her brother, who was none other than the famous tyrant, Canza. He was a gross, cruel and selfish being, utterly unable to comprehend the tender and delicate being, whom he led in the bonds of a stern and savage will. Unto such the world often commits its treasures—whether for discipline and a truer development, or only for the punishment of a cruel and capricious tyranny, we can seldom know, until the occasion, with all its pangs and struggles, has fairly gone by, leaving us in a clearer light, by which we perceive the divine love that sustained, and the angel hand that led us through the dark and difficult way.

Canza, at length, became impatient at being burdened with a sister, the very pureness of whose presence rebuked his cruel and wicked ways; and he declared, with an oath, that if she did not consent to marry a rich young shepherd he had selected, he would kill her with his own hand; and this was no more than he had a perfect right to do, according to the usage of his people and his times.

Determined, at all hazards, to preserve herself from such fearful contamination, Vasadeva fled from her brother's house. It was night, moonless but serene and starry, when, softly stealing a kiss from her sleeping mother, she went forth; but neither unprotected nor alone; for the angels of Brahm walked beside her; and the great Vishnu himself, the beneficent Preserver, led her steps, and lighted her way. And she was partially, if not wholly, conscious of this; for the timid

flutter of the child-heart was toned down into a strong will, to do, and dare, as the way might open. The natural awe and dread of darkness, and the terrors of a thousand superstitions, that fettered the feet, and unmanned the courage of older and stronger than she, as if by some magic spell, were dissolved in a moment; and she stood erect, free and fearless, entering at once into that harmonious relationship with Nature, which is society and solace in the most troubled and solitary conditions. The whispering Wind told her not to be afraid; and the rolling River murmured low in unison. The wild Flowers, wafting incense, saluted her with sweet smiles. Insects in their cells, and birdlings in their nests, murmured soft syllables of dreamy sweetness. Tall Trees waved their arms with a gesture of paternal protection; and the great round Sky bent over her with deep enclosing walls of love. The solemn Stars sang to her songs of triumph, and joy unspeakable; and the distant Mountain beckoned her, with the outreaching arms of a mother, to come to her bosom and find rest. It was Mount Elzil—one of that picturesque chain of the Vindhya range, that stretched down from the ancient Himalaya, intersecting the beautiful Valley of Nerbuddah. She stood looking at it wistfully; for she knew that there was hidden in its bosom a secret cave, known, as she believed, only to herself; but the natural fear of so lonely and wild a place overcame her new strength, and she was near sinking to the Earth. It was but for a moment; for, even as she looked, behold a sphere of light rose from the heart of the mountain; and sending forth a soft luminous current, shot along the path, directly approaching her.

“The angels know best!” she meekly murmured; for she recognized the light as a symbol of divine protection. “I will go thither;” she continued, clasping her lifted hands, while a celestial radiance shone from her beautiful eyes and illuminated every feature; “for what can harm me, when the Heavens light my way?”

Thus saying, she sped along the path, which now appeared

distinctly in the advancing light ; and she soon found both security and rest, on the same mossy bed, where, in peaceful meditation, she often spent her noonday hours. Every trace of fear had vanished ; and thankful for the shelter, she lay down, and slept sweetly.

The scene when she awoke was adorned with the most prodigal beauty of Nature. Pushing aside the lovely Vasanti, a gigantic climber, that completely hid the entrance, she stepped out on the small platform, that connected this almost insulated mountain-spur with the mainland. Though within sight and hearing of human haunts ; yet so completely was it secluded by high rocks, and embowering trees, with a happy curve in the mountain itself, as to betray no signs of its presence, even on close approach. She herself had found it, only by following the flight of a wounded dove along the narrow opening, which insensibly wound itself into this perfect paradise of flowers. And was not the dove, itself, a celestial friend, sent to guide her to a knowledge of this cloistered cavern, against the day of extreme danger ? She often asked herself this question, especially when she remembered that the bird, on her arrival, was nowhere to be found.

Charming as the spot had been, in its previous aspects, every feature was now enhanced by the beauty and freshness of morning. Buds just opening ; leaves unfolding ; herbs and grasses dew-gemmed ; and the whole wrapped in a robe of rose-light, the benison of the new day.

The earth was carpeted with fragrant flowers, richer and brighter than the gayest parterres of the garden. The Caruna with its tender blossoms, and the lovely Casavella, with many other nameless, but unrivaled beauties, that clustered closely around her footsteps, so bright, so varied, so wondrously tinted, it seemed as if frolic Nature had been decking the earth with rainbows.

Nor were the trees less charming. The tall Valanga, with its anise-breathing blossoms, the graceful Moranga, with its

wingéd leaves and clustering corals, the lovely Azoka, with its orange and crimson flowers, trumpet-shaped, and exquisitely fragrant ; and last of all one single cocoanut, with its bending branches laden with fresh fruit.

Carefully turning her eyes in every direction, she went down to the river to perform her morning ablutions ; and the same prodigal flower-giver was still there. The charming Nisandra, with its lightly-waving panicles, was seen springing in marshy spots, and covering all the shallows with bloom and verdure. Thousands of Lotus, and other water-lilies, white, golden, blue and rose-colored—carpeted the wide inlet, with textures rich and warm from living loom of Nature ; while here and there might be seen the Cyanens, or sacred bean flowers, rich and rosy, nestling demurely in the large pea-green leaves.

Laying aside her one simple garment, she swam out among them, gathering with a greedy hand, until being completely overladen, she was obliged to lighten herself before returning. Refreshed and peaceful in spirit, she paused on the summit, for a better view of that wonderful valley, where she first drew breath. It combined some of the best features of all the zones. Beautiful groves of chestnut, walnut, and teak, adorned the foot-hills, stretching up the steep sides of the Vindaya, where the pines met them, their dark, hard green contrasting sharply with the glittering crown of unsunned snows. While below, in the plains, the eye, in rapid succession, swept over groups of date, fig, and palmetto trees, towering palms, and drooping cocoanuts. In the open spaces were fields of native cotton, now just bursting into the fulness of its flower, and waving in the distance like a sea of cream. While beyond, away toward the interior, the thickly springing *cásá* grass, with its waving clusters of snow-white blossoms, made the broad plain gleam and glisten like another river.

And the birds really rivaled the flowers. The princely peacock, with a grand display of his jeweled vesture, led forth his train to the neighboring rice-grounds. The ring-necked

parrakeets, with their exquisitely graceful forms and chaste and delicate plumage, contrasting happily with the grand and gorgeous display of the proper parrots, appeared in large flocks. The refulgent *Leophorus* was making, here and there, a flying visit from the distant mountains; while the purple and golden *Cinnyris*, the humming-birds of the East, hung round the blossoms in brilliant swarms, praising with their drony music the beauty they ravished. The meek-eyed jungle-hen, with her soft-hued, modest plumage, led her little brood down to the shallows to drink; and the large snow-white cockatoo sat amid the glossy green of the fragrant *Santalum*, surveying the scene with a quiet and curious eye. Pigeons, hardly less brilliant than the parrots, and in the exquisite softness of their tints far more beautiful, spread their glossy green wings in flight, or came down to the water's edge, marching in long trains along the shore, to sprinkle their glossy plumage and bathe their crimson feet. It was the paradise of the world, the wide-spread Eden of Earth.

And all this beauty, with its divinely refining power, quickened in the heart, and nourished the soul of the receptive *Vasadeva*. And thus she became, like the spiritual food she fed on, sweet and pure, unconsciously dropping off the earthly character, and putting on the celestial; and in the sweet silence of her maiden spirit, she awaited the fulfilment of prophecy. All gentle creatures entered into companionship with this beautiful life, because they felt its harmony with the very heart of Nature. Nor did the most dangerous animals injure or molest her. The huge rhinoceros, as he fed among the sugar-canes, turned his ponderous body from her path, and bent on her a look of wonder. Noxious serpents were disarmed of their venom; and even the terrible tiger had his mouth shut, and his fierce eyes shadowed, when she crossed his track. By such signs, and such wonders, was her divine mission sealed. And now, in the opening of the second moon from her flight, came the long-expected day of redemption, that should confirm her faith, and repay her for all she had suffered.

One morning, having found a cluster of that rare blossom, the Blue Campac, "which Brahmins say blooms nowhere but in Paradise;" and seeking for her mirror a clear little pool of water, she began twining the flowers in her bright amber hair, finishing the effect with a sprig of the exquisite Cesarer, which the Indian poets call "the quiver of love." Surveying herself with a pleased eye, she seemed then first really to know how supremely fair she was. In this feeling there was neither vanity nor foolish pride, but a refined and holy joy in the sense of her own beauty, because she believed herself created for beautiful relations and uses; and to see herself so lovely, only confirmed the faith in her divine destiny. And thus, unconsciously, she was adorning herself for her bridal.

Scarcely had the last tendril clung to her shining tresses, when she heard a voice, saying, "Arise, and go forth out of the secret passage; for he whom I have sent awaits thee."

For a moment she hesitated. Her position had made her cautious. But a second thought reassured her, and rising without delay, she entered the winding path that led back to the world. But why are her steps arrested, as if she were suddenly sinking to the earth? She had just emerged from the thick copse-wood, when directly before her, in a little open space, appeared a figure, so beautiful, so majestic, so benign withal, that he seemed more like some descended deity than a mere man. He stood leaning against a stem of the graceful Deodora or Fragrant Pine, as majestic and graceful as itself. The heavy night-black hair hung in wavy masses over the strong chest and broad shoulders; while the large, soul-lit eyes were bent forward, with a searching look, as if he, too, were seeking.

It was in vain that Vasadeva attempted to urge her steps forward, or even to retrace them. With a sweet diffidence, that threw a transparent veil of modesty over all her charms, she could only await the stranger's approach.

But a single moment, as eye met eye, and hand clasped hand, were they strangers to each other; and then, every

thought, feeling, affection, all consciousness of the present and hope for the future, mingled spontaneously, as the two lives were rapidly flowing into one. And thus, by a miraculous and mutual understanding of the wants and capacities of each, their present and future destiny was sealed. At first words had no language for them; and they could only survey each other with a sweet and silent rapture, that sought no embrace, craved no kiss; but only awaited in reverent joy the fulfilment of its promises.

And who was this stranger, who had come, in a moment, to possess himself of the heart and person of the beautiful Vasadeva? It was Devaci, the young king of Ozéne. And he, too, had been instructed and prepared for this union, and the divine fruit that was to follow.

"All the kings of the Earth have ordained marriage," he said at length. "Let us then keep the law. Let me lead thee back to thy brother's house, that, in the presence of all thy people, he may name thee mine."

He paused; and the blushing cheek, and the downcast eyes, alone, answered him.

Thus, by all the forces of sympathy, affection and pure passion, they were drawn together; and they were united in the presence of her rejoicing friends.

The young queen was taken home by her proud husband; and among his devoted and worshiping subjects, she moved like a being of a more exalted sphere, still wearing, amid all her honors, the same sweet and native simplicity—still nursing in her secret thought, the one most devout purpose of her being.

And when she found that the word so long since given, was about to be made manifest, she bent the full force of her immense will-power directly on her child. To do all that should benefit, and nothing that might injure, became her daily and hourly study; and her life was one long prayer for the final fulfilment.

And thus was this simple child of Nature, in the first pure

instincts of motherhood, taught by divine wisdom, truths which the wisest of this day have but barely reached. And with all these refining and inspiring forces, how should the child be other than divine? He was born at midnight, beautiful and wonderful to behold; and a chorus of Devotees saluted, with hymns of joy, the God-like infant. Scarcely was he three days old, when his parents were greatly alarmed for his safety. The tyrant, Canza, to whom it had been predicted that a child born about this time would be the cause of his own overthrow, had ordered all the male children of about that age to be slain. Hearing of this, the parents in great terror rose in the night; and the babe was carried away and concealed in a region remote from his birth. He was cradled among shepherds, to whom were first made known those stupendous revelations of the Future, that stamped his character with divinity.

As he grew in strength and beauty, a celestial wisdom flowed into his life; and sages sat at his feet to listen and absorb the wondrous truths he taught. Even in childhood he not only exhibited a superhuman wisdom, but a God-like strength. On his seventh birthday the envenomed serpent, Calijah, crept into his cradle and sought to crush him in its deadly folds. The child arose. He grappled with his horrible foe. He tore the links asunder. Grasping the head, he plucked out the venomous fangs, and then throwing the snake on the ground, crushed it with his heel. Many pictures and sculptures, representing this scene, are to be found in various parts of the East, even to this day.

But to return. The attendants, witnessing the attack of the serpent, fled in terror, crying out for help; and thus the heroic child was left alone to struggle with his horrible foe; and the shrieking mother arrived just in time to see the monster writhe his last, beneath the crushing foot, round, bare and white, of the laughing child.

After this incident, a deep presentiment of his future mission and final destiny, for some time took possession of the

child. One day he lay in the deep shadow of a beautiful Palaza tree. After gazing at the stem of the tree thoughtfully for some moments, he suddenly burst into tears. This not only surprised but alarmed his mother ; for his sweet and happy nature was always flowing forth in ebullitions of innocent and childish joy ; and she asked him why he wept.

Clasping his mother with renewed weeping, he answered : " A tree like this I die on."

And pointing to the stem of the tree, he added : " I saw myself nailed up there ; not as I am now, but large and tall as my father."

The mother was greatly affected by this circumstance. She recalled the many wonders that had signalized his advent ; and now the possibility of a violent death first possessed her. But in time the impression wore away from her own mind, as from that of the boy. And when she saw him dancing with the happy milkmaids, she mentally rejoiced ; saying, " Surely nothing can harm my child ; for every creature loves him."

As the young Christna advanced in age and wisdom, he began to unfold divine truth in such a masterly manner, that men regarded him not only with delight and admiration, but with astonishment and awe ; and they said : " It is not a mere incarnation ; but Vishnu himself."

He taught them of one Supreme First Cause, the great Brahm Father of Gods and Men, who, by an incarnation of Brahma, had created the world ; that all spiritual powers and forces, all emanations from this great Source and Center of Light and Life ; that portions of this spirit become invested with human forms and for a term of years inhabit the earth ; that the short life here, is but a school and preparation for the life that has no end ; that all good actions would clothe this life with peace, and beauty, and divine joy ; but evil actions would defile and deform it ; that goodness consisted in a love of truth and justice ; in kindness to the sick and suffering, a fostering care of young and old ; and thus should

we worship Brahm, with clean hands and a pure heart. By a careful observation of these cardinal virtues men would, in time, draw nearer to the all-wise and all-perfect Brahm.

The young lawgiver carved no idols, adored no impersonation of Nature, but practiced and enjoined the worship of a Spiritual Being—All-mighty, All-wise, All-good—the great Builder and Ruler of the Earth and Heavens, and the Universal Father of Men.

In short, he answered the hitherto unanswerable. And so true were these teachings to the wants of the times, that a great system of religious faith and worship was established in the world. Nurtured by the mild, beneficent and practical character of this religion, all the arts of peace flourished; and men made good progress in the cultivation of the natural sciences, especially Astronomy. All these powers and forces at length became centralized, with a very highly advanced people, inhabiting a portion of what is now Asia Minor, extending to the Mediterranean. These people became the first instructors of India, China, Egypt, Persia, and Chaldeæ.

But after many ages this bountiful and beneficent religion became corrupted, and finally overthrown by the engrossing and ungodly spirit of priestcraft. The priests gradually took the power of self-direction out of the hands of the people, and concentrated in themselves all dignity, power, and authority, introducing idolatries and superstitions; everything that could impoverish and enslave the people, and enrich and exalt themselves, until, in the thick darkness that overspread the world, the very name of this people has utterly faded out from the mind of man; and only in a few fragments of faith and art can we trace the merest initials of its history. But the germs of long-hidden truths yet had life; and when, many ages after, the arts began once more to revive and flourish, Commerce and Letters sprang from this very region, where, perchance, they had long lain dormant.

The ministry of Christna was not confined to the immediate

land of his birth. He traveled over the world, and carried from land to land the glad tidings of great joy, which he had been born to publish. And his mission was confirmed by miracles, many and wonderful. The sick were healed. The blind received sight; and the dead were raised. He lived many years, spreading abroad through the world the beautiful, serene and joyous faith which he had been born into. But at last he met the fate of almost all great benefactors.

Finding some people in a distant land worshipping an idol, which they had just made, he attempted to show them the absurdity of addressing prayers to a dead piece of wood, which had neither ears, nor eyes, to hear or perceive them. The enraged idolaters construing this into a contempt of the Gods, clamored loudly for his life. He was seized, bound, and nailed to a tree and crucified. Against this cruel murder of her noblest son, Nature entered her protest in angry thunders, now bursting in the blackened air, now muttering in the depths of the quaking earth. And the bitter agony of the Cross was made more bitter, by the cruel taunts and mockings of brutish men. No pitying eye regarded him. No loving voice consoled. With a straining and searching gaze, he surveyed the multitude. Among all that cruel crowd, not one friend. In the last anguish of almost expiring hope, he seemed seeking, or seeing something in the distance. That flying form, now nearly sinking, now rushing forward with such desperate speed, can be no other than the best friend—the mother—whose life had become so conjoined with his that she could not be insensible to his condition. With a prescient view of this scene she had long followed him at a distance, never approaching too near, because her anxiety disturbed him and frustrated the fruits of his labors.

She draws near. The crowd give way. Stretching her arms, with an ineffectual effort to reach her child, she clasps them around his corded limbs, and presses her pale cheek against his wounded feet. He sees; he knows his mother; for he had expected her presence; and then, amid the drops

of blood that trickled from his distended veins, fell pure, pearly, peaceful tears.

The last agony was over. A divine smile irradiated the closing eyes, and softened the hard strain of the curving mouth. A serene calm settled on all the features ; and, as the Spirit passed, a halo of bright light encircled the forehead, and illuminated the whole figure, now in the deepening gloom strikingly manifest.

The murderers were paralyzed ; and men with bloody hands stood stony still, their eyes fixed, as if by some horrible enchantment, on that serene and beautiful face. At length they began to cry out for pity and pardon, beating their breasts and bowing themselves in frantic worship of the loving brother they had so cruelly crucified ! And thus it was that they came to recall and sanctify every word he had uttered, and to strive with each other in obedience to his beautiful precepts. Not all too late did they recognize the God they had rejected and slain. He was deified. The Palaza tree, where he suffered, became sacred to him, and large groves of it adorn his temples to this day.

The mother was removed from the tree, in so deep a trance she was supposed to be dead. But on the third day she suddenly revived, and for the space of a few minutes was able to speak and rehearse what she had seen. During this time she had been following the Spirit through the shadows of Death and Hell, which his presence had mitigated and would finally overcome. But on the third day he had risen to the sweet rest and the sublime joys of Vaiconvalha, the Paradise of Vishnu.

Having uttered this, her features settled in a profound calm ; and the spirit of Vasadeva had flown, unchecked, to the outreaching arms of Christna.

And thus passed away from Earth one of the divinest spirits that ever became incarnate in a human form ; and though his precepts seem to have faded away from the mind of man, yet the beautiful lessons that he taught, in their

spirit and essence, have always lived ; and they still traverse the world, bearing balms of peace and fruits of immortal joy, in a thousand changed and changing forms.

INTERLUDE.

In almost every principal Mythology there is a great Teacher, or Mediator, between God and Man, who instructs the people in Religion, Government and Arts, and who, after a life of exemplary usefulness, dies in a mysterious or violent manner. They are all, also, First-born Sons of the Supreme God of the people, when they appear, born of Virgin Mothers, and inaugurated into their Life and Mission with many signs and wonders that conspire to make their presence memorable.

The most ancient of these is probably Christna, the second divinity of the Hindoos. The points of resemblance between him and our Christ are many and remarkable, as doubtless has been discovered in the previous reading.

The learned Jesuit, Baldæus, says, that every part of the life of Christna resembles that of Jesus ; and he shows very clearly that the time when these miracles are supposed to have been performed, is at least 3,100 years before the Christian era.

Sir William Jones attributes these wonderful resemblances between the Christna and the Christ to interpolations of the Vedas from the apocryphal Gospels. But this, as Maurice very justly remarks, is rendered at least doubtful by many of the sculptures of Hindoostan, representing the same story, which are undoubtedly of a very high antiquity—pointing back to a period ages anterior to the birth of Christ. Among the sculptured figures copied from one of the oldest pagodas, is one that represents Christna dancing on the head of the serpent. In another drawing from the same, Christna is seen entangled in the enormous folds of the serpent, symbolizing the terrific nature of the contest, while the enraged reptile is biting his foot.

Mr. Higgins, the learned author of *Anacalypsis*, considers it very unlikely that the Brahmins, the most proud, conceited, and bigoted people on earth, would interpolate their ancient books to insert in them the Gospels of a people who were almost entire strangers to them—who were few in numbers, and regarded with such contempt that they would neither eat, drink, nor associate with them—and could not, without losing caste. It can not even be pretended that the Brahmins wished to make converts. This is contrary both to their faith and practice. The books in which these histories are found were obtained with the greatest difficulty. They have every appearance of a very great antiquity, and were found concealed in recesses of their temples, that were evidently built many centuries before the Christian era. A prominent and ferocious figure surrounded by slaughtered infants—all boys—has been, by the Christian missionaries or visitors, called “The Judgment of Solomon.” “Absurdly enough,” says Forbes, who further testifies that there are many figures in Elephanta, representing the same thing, that have the history of the fact annexed. These could never have derived their origin from any of the spurious Gospels, for the reason that they antedate them by many ages.

Sir William Jones and Mr. Wilkinson have shown good reason for believing that a much more benign and perfect system of religion once had sway in India. This had been corrupted by designing priests and unprincipled legislators, until scarcely a vestige of its ancient purity remains.

Maurice says, in the description which the Ayen-Ackbury gives of Cachmere, there is an account of a very interesting religion, or a band of religious devotees, who were very pure, amiable and devoted, and were called Reyshees, a name which, in Sanscrit, signifies a holy person. And in this sect, it is thought, may be traced the mild, the beneficent, and the uncorrupted religion of the great Brahm.

It was also the opinion of the eclectic Christian Philosopher, Ammonius Saccas, that one universal and very refined

religion originally pervaded the whole world, which only required to be divested of the meretricious ornaments, or the corruptions with which the infirmities of men, or Priestcraft, had laden it, in order to show its original purity and beauty. In many different countries it was everywhere found. Taking this liberal view of the matter, he averred that, between the Christian and Gentile systems, there was no fundamental or essential difference. Ammonius was probably the most learned of the Christian Fathers, and had the best opportunity for knowing the truth in these matters.

In accordance with the above opinion, he taught that all the Gentile religions, together with the Jewish and Christian, were to be explained by a universal philosophy. But in order to do this, the fables of Pagan Priests were to be removed from Paganism, and the Comments and Interpolations of the Disciples of Jesus from the Christian.

Philo, Clemens and Ammonius, and, in fact, all the ancient Christian Fathers and Rabbis, who must necessarily have known the truth, have admitted that there were in the Christian and Jewish religions, certain secret doctrines not known to the vulgar. The ancient Gentiles also profess the same thing. Mysteries among them constituted the most prominent part of the religion itself. All the choice truths, all the higher light, were locked away in the darkest crypts and the deepest caves ; and thus guarded by the most terrible penalties, were kept from the common eye. Even the divine philosophers had not yet learned that the Man could be invested with the keeping of his own conscience, or the choice of his own religion, or even entrusted with a knowledge of himself.

Ammonius Saccas says that the Heathen and Christian Mysteries were the same thing. There seems to have been a secret religion for the Conclave, the Lateran, and a public one for the Senate and People. Papal decrees all issue from the Church of St. John—Lateran—or the place of the secret religion.

Ammonius, perceiving that the different barbarous nations, as well as the philosophers of Greece, were in unison with each other, in regard to all essential points, made it his business so to expound the tenets of all these various sects, as to make it appear that they had originated in one source, and tended to one and the same end.

The favorite object of Ammonius was to bring about a reconciliation of all the different philosophies and sects, Greek, Barbarian and Christian. Hoping to induce the wise and good of all nations to lay aside contentions and quarrels and unite together as the children of one common mother, to this end he zealously labored. He maintained that the Divine Wisdom, which had been brought to light, and nurtured by the people of the East—by Mithra, Hermes, Zoroaster and other sacred characters, was warmly espoused and cherished by Pythagoras, Plato, and others of the Greeks. In short, he represented the differences as of trifling moment, showing also, that as the religion itself became corrupted and obscured by mere human conceits, superstitions and falsehoods had crept in. He believed that the whole object of Christ's coming was to reinstate and restore to its primeval integrity the wisdom of the ancients.

But the heart of Ammonius Saccas was too large for his times. His clearer sight penetrated the dark horizon of the age and comprehended a principle that lay ages beyond—and is not yet—not QUITE yet—accepted as a common truth.

SCIENCE OF THE ANCIENT RELIGIONS.

BY GROVER C. STEWART.

IN the following essay I propose to call the attention of the reader to some of the evidences in support of the theory that there existed in Asia and Africa, during many ages, a well-digested and widely-extended system of religion, founded upon the science of the heavenly bodies, and the operations of Nature.

The moderns are mere imitators, having derived their various systems and creeds, forms and ceremonies, and all their so-called sacred books, from the ancient pagan system. Paganism to-day represents the remains of an effete barbarism, yet the pagan nations have not been equaled by the moderns in the scientific arrangement, grandeur and consistency of their ecclesiastical organization. I say consistency, because the ancients adapted their religious system to the apparent operations of Nature. But the moderns, in their creeds, ignore the phenomena and laws of Nature, and our religions are continually at war with the demonstrations of science and the evidence of our senses. The moderns have rectified the errors of ancient science, but have retained the corresponding blunders in the existing system of theology.

When an accident happens to a pleasure-party on Sunday, modern theology says it is a penalty inflicted by God for the breach of the fourth commandment; and the believers are constantly instructing him in the proper course to pursue—praying for rain and fair weather—and in various ways trying to induce him to change his course of action and the order of events. Modern science anticipates climatic changes, and can foretell such coming events as depend upon the operation of

discovered laws ; but modern theology clings to the old idea of a divine favoritism, and special interpositions and infringements of natural law in the interest of a few.

This old system of worship has left its memorials in every section of the habitable globe. We find the evidence in the traditions of wandering savages ; in the sacred books of all the more advanced tribes and nations ; in the astronomical diagrams of the learned Asiatics and Africans of the mystic ages ; in the astrological and masonic systems ; and in the ruined temples and other works of art which are found on the surface of the earth, or that lie entombed amid the débris of ancient populous cities in both hemispheres.

We proceed to notice in brief some of the links that connect us unerringly with those old systems ; to trace the relationship of religious beliefs, and perhaps to offer some reasons why we should advance in harmony with the revealed will of God, as seen in the work of creation, and explained to us by his priesthood—the scientific teachers of the age.

While we concede to the authors of, and the believers in, the various pagan systems of antiquity, an honesty of purpose and a sincerity unsurpassed by the moderns, yet we can not disguise the fact that their notions originated in fear, and their systems were the outgrowth of superstitions which everywhere characterized the infant mind. Such was the condition of the masses ; the exceptions were the knaves who fostered these superstitions for gain or glory ; and those heroic old teachers who either like Boodh or Confucius founded new sects ; or, like Jesus and Socrates, fell victims to the intolerance of Church or State. I need not attempt to prove to the Christian reader that Paganism was and is a failure, for that he believes already ; but when I claim that Judaism was but a branch of this same old pagan church, and that modern orthodox Christianity is simply a reformation of the same, my statement is likely to meet with a different reception.

A gospel of peace has never yet become the religion of any people. The church founded on the Jewish Bible has been

hostile to humanity. A community admitting the axioms of Judaism can hardly be either intelligent or virtuous. Such a people can neither live in harmony with natural law nor worship God in the beauty of holiness. History teaches us that most of the bloody wars, ancient and modern, have been waged by, or in the interest of, the creed-mongers. If the real animus of Judaism was not gold, the model Jew is always a successful financier. The model Christian belongs to a church that pays one man \$12,000 a year for his services, while other members eke out a subsistence on two or three hundred.

We are living in the midst of a grand Spiritual Era ; and while the spirit-hosts are teaching new and startling ideas and doctrines, and founding a new and more stately system than the world has ever before witnessed, we are employed as auxiliaries in the humble mission of tearing down the old, or so much of it as in our estimation hinders the progress of the human family. The Anglo-Saxon type, through its intellectual development and science, has made Christian Judaism barely tolerable, by restraining the fanaticism and bigotry of the masses who believe in the Hebrew Deity. The Caucasian race in Europe and America has advanced beyond Judaism, as taught by Moses ; but it has not yet risen to the self-abnegation imposed by the teachings of Jesus. There are, therefore, no true Christians among us. Jesus taught his disciples to sell all and give to the poor, and take no thought for the morrow. If any of us were to act on that suggestion, in this enlightened age, we should subject ourselves to the penalty of arrest as vagrants, with the alternative of being imprisoned or giving bail for the support of our families.

Judaism is only another form of Paganism, and the Jewish Jehovah was borrowed from the Egyptians. Modern orthodoxy is little more than a finger-board pointing from Judaism to a load of antiquated teachings and superstitions. Paganism, Judaism and Christianity, Catholic and Protestant, are similar in spirit and identical in their origin. The former are perpetuated in the latter, in forms so modified as to suit the

requirements of the age and the forms of government under which they exist.

The key to all the ancient sects was the Cherubim and Seraphim. The last-named was the first in the order of time, and, by the precession of the equinoxes, gave place to the latter ; but this subject belongs to an advanced stage of the argument. Moses was directed to place two of the former on the mercy-seat in the tabernacle ; and when the Tyrians were employed to build a Temple for the Jewish God, two of them were placed in the oracle, or most holy place. The walls of the house were emblazoned on all sides with a repetition of the same figures, or with parts of the same. The various Cherubims of Nineveh, now being disintegrated from the ruins, bear the same peculiarities. Some are complete ; being compounded of the four beasts (vide the Apocalypse), others having three, and some having but two. On the walls of the temple in Jerusalem, the face of a man and the face of a lion were alternated with palm-trees ; or rather, we should say, they were to be sculptured on the walls of the new temple that Jehovah promised to the Jews by Ezekiel.

Having referred to the biblical mystery—myth or allegory—of the four beasts with wings, and full of eyes before and behind, let us turn heavenward, and scan the starry hosts as they march to the music of the Spheres. To the ancient priesthood their every movement was pregnant with good or evil, and they believed it to be their mission to warn the people to flee from the wrath to come whenever the horoscope of the heavens foreshadowed coming calamities.

During the many ages which preceded the Jewish era, the leaders of the people were engaged in surveying the celestial country ; in classifying its inhabitants ; in learning their dispositions, and forming leagues, offensive and defensive ; and in learning the art of always getting on the strongest side. While the race consisted of wandering tribes, they judged the other nations by their own condition ; and it required

quite an advanced state of scientific knowledge to reach the ultimate of only two Gods,—one good and one evil. The old sects only claimed that their God was greatest among the crowd ; not that he was the only God. Probably the Jews more nearly approached the same conclusion than any other old nation ; yet we find Jehovah fraternizing with Adonis the Greek God, in the memorable expression, “ The Lord said unto my Lord, sit thou on my right hand,” etc., the original term in the last case being Adonai, the possessive case of Adonis.

The result of ages of observation of the heavens culminated in the oldest written work extant, namely—the twelve signs of the Zodiac and thirty-six other constellations, so arranged that on them is founded the wide-spread system of masonry, and all the religions of the nations of the earth. The center of attraction consists of the twelve signs ; the twelve constellations ; the twelve houses of the sun ; the sun itself ; the moon, and the five old planets. These constituted the court of the most high ; the sun was God, the moon his spouse, and the planets were his body-guard. All religions then and there, under all the pagan sects, consisted in following their Sun-god in his various conflicts with the direful aspects of the warring elements. They rejoiced with him in his exaltation in the summer solstice, and fasted with him in his wintry humiliation among the fishes and other signs of evil import. At the two solstices and the two equinoxes these old world-makers placed the four identical beasts full of eyes before and behind, described in the Apocalypse ; in Isaiah under the name of Seraphim ; seen by Ezekiel and described under the name of living creatures on the banks of the river Chebar, (chap. i.), and again seen by him in Jerusalem (chap. ix.), and again in his vision recorded in the eleventh chapter.

The sacred animals are being discovered in great numbers in Nineveh, chiseled in stone ; and in Egypt are as common as are the crosses in the papist cemeteries. One stupendous work of art, embodying these mystical beasts in one, looms

up amid the arid desert sands, and under the cognomen of the sphinx has been the admiration and wonder of the ages.

What then is the sense and meaning of all these images? How could sane men addle their brains with so much folly? We answer, that in the absence of the knowledge of the arts of writing, printing and reading by the masses, hieroglyphic and allegoric teaching was the best, if not the only, method by which the people could be taught and controlled by the priesthood. Notwithstanding the Bible translators have attempted to disguise the fact, yet a comparison of the different visions shows that the Hebrew word seraphims means serpents, and cherubims, oxen. In Ezekiel's first vision one of the four faces was the face of an ox. In his second vision he calls it the face of a cherub, thus proving the two words to be identical in the judgment of the translators.

Jehovah said to Moses (Exodus, chap. vi. 3), that he had appeared to Abraham, Isaac and Jacob by his name, Baäl Shaddi, but that they never knew him by his name Jehovah.*

Baäl worship taught that there were twelve great Gods, who had their houses in the twelve signs, the principal of which were in the signs of the four beasts constituting the seraphim and cherubim of the Jews, Egyptians and Chaldeans. The ancients represented the Zodiac as a grand man, and were guided in their daily pursuits by the relations of the astrological signs to the human body. Our almanac-makers represent this idea on the title-page by portraying the man surrounded by the twelve constellations. The signs of the Zodiac, as represented by the modern Jews, differ from the ordinary representation in one particular—they place a lobster where we have the crab.

We may here meet the objection that one of the four beasts, the Eagle, is not in the Zodiac, and that the Lamb is at the gate of the vernal equinox instead of the Ox. For the infor-

* Some copies of the Hebrew Bible, not having the Masoretic points, read El-Shaddi, translated God Almighty.

Yes, Mr. Aquilla

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 mation of the uninitiated in astronomical science, we must explain, as well as we are able, that instead of the sun crossing the line of the equinox at the same point every year, it reaches and crosses it several rods in advance of the preceding year; by this process the vernal equinox passes through one whole sign in about ~~2,140~~ years.* By this process the vernal equinox, as shown by Jacob's blessings on his twelve sons to be in the Bull, has passed through the Lamb and the fishes, and is now on the dividing line between Aquarius and Pisces, although astronomers treat of it as being in Aries. This passage of the sun through the signs is called the precession of the equinoxes.

The blessings of Jacob gave to each of the Patriarchs the quality of sign or domicil to which he belonged. Thus Judah was a Lion's whelp, and with the star Regulus, or the little King, in the heart of Leo, became the royal tribe. Reuben, unstable as water, had Aquarius on his banner and his domicil in January; Ephraim had Taurus for his beast, and Dan was a serpent, an adder in the path, etc. These four beasts were the four angels standing on the four corners of the earth, holding the four winds of heaven. The Ox of April held the spring wind, the Lion the summer wind.

We conclude, therefore, that when these blessings of the Patriarch were uttered, the serpent of October was accepted by Dan, and was one of the seven great Gods that constituted the royal arch of the kingdom of Heaven, according to the old pagan church and the masonic fraternity. At that time, and during the preceding ages, the serpent was in high favor with theologians, and was the emblem of wisdom and sundry other qualities too numerous to mention in this connection. He gave his name to the seraphim that Isaiah saw in his vision. By the precession of the equinoxes he fell below the equator, and became the leader of the hosts of winter—the hell of the

* The equinoctial points retrograde, or move from east to west, at the slow rate of fifty seconds yearly, thus requiring not far from 25,000 years to complete a revolution.—EDITOR.

ancients. Consequently, four hundred years after we have reason to believe is the time, at the encampment in the wilderness, when Dan flung his banner to the breeze, with Aquila the Eagle substituted for Scorpio. At the same time the Lamb became the leader of the hosts of heaven, and the Ox passed on toward the summer solstice. The Bull, however, retained his place in the affections of the people of Judea, was still worshiped in Egypt, and preserved his situation in all the Seraphims and Cherubims reported in the Bible ; and he usurped the places of the eleven other beasts under the brazen laver in Solomon's temple. The Lamb, however, figured quite conspicuously in John's New Jerusalem, while seated on the great white throne.

I think it was Robert Taylor who observed that, in the early editions of the New Testament, the four beasts served as Vignettes to the four Evangelists, and any observer can see them in the stained window in the rear of old Trinity in New York. Jesus is beautifully represented with the shepherd's crook, Matthew with his Ox by his side, Mark with Leo, Luke with the Eagle, John with the Water-Bearer, and Peter with his Keys. We shall not insist on all our statements relative to the period or the *modus operandi* of these changes, as we sometimes fail in our attempts to trace the currents of events in history ; but we insist upon the reliability of our basic facts, and on the general correctness of our conclusions. That the cherubims constituted the body-guard of the Gods of both Judea and Egypt, we know from history. On the mercy-seat in the tabernacle of the Jews, Jehovah communed with Aaron while under their outstretched wings, and also in the Temple. The same beasts—called the Sphinx in Egypt—lined the entrances to their temples ; and one tall giant rears his stately head amid desert sands as he seems to watch over the ancient land of Khem.

The descriptions in the Bible of the form of the Cherubims are so obscure that theologians differ materially in their conclusions. Moses was so embittered against the Egyptian Ox,

that it is doubtful whether it was allowed to figure in the tabernacle. The Serpent, too, having fallen like lightning from heaven, was no doubt rejected by him, and the choice lay between Leo and Aquarius. But after the death of Moses, who had been educated in Egypt, there seems to have been no learned men to lead or instruct the people, and they resolved themselves into clans or tribes, until under Saul, David and Solomon they began to emerge from their former barbarism, and assumed the dignity of a nation. But they were without the elements necessary for the consolidation and perpetuity of the State—with no literature, probably, except their traditions and sacred ballads; with no public buildings, or other important works of art; and without either ideas or institutions around which a united people might rally. Under these circumstances Solomon resolved to erect a gorgeous temple which might be a center of attraction for those stormy Petrels of the desert, who were ever on the *qui vive* for a raid on their more peaceful neighbors. But here was a fundamental difficulty: Solomon had gold, but Judea had no brains; there was not an architect in all Israel. The Jew could fight, but he would not work; he was ready to rob his neighbors, but would not stoop to plebeian pursuits.

In this dilemma Hiram, King of Tyre, came to his aid, furnishing the skilled labor, while Solomon furnished the necessary treasure. The result was a Temple essentially pagan in its appointments, and everywhere ornamented with the veritable sacred Ox of Egypt, that so mortally offended the great lawgiver of the Jews. On the brazen laver were three hundred Oxen, under it twelve, and on the walls and folding-doors they were indefinitely multiplied. And probably the Cherubims, as they stood sentinel over the mercy-seat, presented the demure but kindly faces of the bovine race.

I am aware that there is some obscurity resting on the question of the interior ornaments of the Oracle. In I. Kings vii. 24, we have the statement that there were two rows of knops, "ten in a cubit." In II. Chronicles iv. 3,

they are said to be oxen. In I. Kings vii. 29, it is said that between the ledges "were lions, oxen and cherubims." In Ezekiel's vision, chap. xl. 18, 19, each cherubim is described as having two faces, one of a man and one of a young lion. Some light may be thrown on these Bible obscurities by the fact, that the ancient sculptors produced and reproduced these mystical beasts or figures in every variety of form that their ingenuity could invent. The favorite form and the most common was the sphinx, with the head and chest of a man, the body of an ox, the legs of a lion, and the wings of an eagle. Some have the body of a beast, the wings of an eagle, and the head of a man only. The general method of the Jews incorporated the six wings multiplied by four, to symbolize the hours and to denote the flight of time.

This peculiar form was adopted by the Jews because their system was a compound of the worship of the Sun and Time; or an attempt to perpetuate the memory of father Abraham, who was the representative of time, or time itself. The root of his name is Bram, the Hindoo term for time. With the addition of aleph, or A, it became Brama. Abraham's name was Bram with the A prefixed, by which it became Abram, the first of time, or the father of time. Astrologically his domicil was astride of Saturn, the old time-measurer, with a scythe in one hand, a dial on his breast, and pointing to it with the motto, "time flies." It was to Abraham as time, that the promise was made that his seed should be more numerous than the dust of the earth. It was also in this sense that Lazarus was taken into his bosom, Lazarus being the old year, while the new year was represented by the rich man. In the New Jerusalem of the Revelator is a riddle—a most wonderful horoscope of the heavens as seen from the ancient astrological stand-point. John's vision combines the worship of Time, the cherubim, the royal arch of Masonry, all the zodiacal signs, and several of the outlying provinces, or constellations, with much of their astronomical, astrological, symbolical and prophetic significance.

But our limits forbid a further attempt at elucidation at this time.

Up to the time of Moses the Jews worshiped the El, or Elohim, of the Hindoos, under the name of Baäl Shaddi. This was simply a worship of the Phallic organs, or the fructifying powers of Nature. The same worship is still perpetuated in the land of his nativity.* Moses adopted Egypt's God, I.A.O., and in the Hebrew Bible called it I.H.U.H. The Greeks borrowed the same God and called him I.O. PATER, *i.e.*, I.O. the father. The Romans borrowed from the Greeks and baptized him Jupiter. The Christians borrowed from the Jews and modernized it into Je-ho-vah. It seems strange, however, that the name never found its way into the New Testament, or that Jesus and his disciples never recognized him. This may, however, be explained by the fact that Jehovah never traveled without his body-guard, the four beasts of the Pagans. Iao and the sacred Ox of the Egyptians were the Siamese twins of pagan lore.

We think a critical study of the Jewish Bible establishes the following facts, namely: That zodiacal worship, administered by a titular deity, who was borrowed for the occasion from the Egyptians, was the religion of the Jewish nation; that it was modified to admit the worship of one Deity combined with the worship of time; that all their sacred epochs were celebrated in accordance with the phases of the Sun, Moon and planets, and the revolution of the heavenly bodies; and that it was simply a pagan sect, with its oracle and all the paraphernalia belonging to heathen worship. We may be met here with the argument used by the Romanists when they discovered the papacy in full blast in China, at the time of the advent of their missionaries in the flowery land. They explained it on the supposition that the Devil, foreseeing the entrance of the missionaries, had forestalled them. It may be assumed that the Pagans borrowed their best ideas from the

* See Bayard Taylor's Travels in China and Hindostan.

Jews ; but if we show that ancient astronomy and astrology (terms or names synonymous with worship), far antedated the birth of Abraham, then candor must compel the admission that the Jews either borrowed from the Pagans, or God gave them to both Jews and Pagans ; or otherwise admit the assumption of the Romanists, and claim that God gave them to the Jews, while the Devil taught the Pagans the true religion, many centuries before Jehovah revealed himself to his chosen people.

The learned Egyptologist, Bunsen, concedes to Egypt an antiquity of at least 20,000 years, and claims for China a longer period. He also claims that Egypt had both a hieroglyphic and a phonetic written language of great antiquity. Yet the oldest monuments in each nation contain the evidences of astronomical knowledge, the first pyramid, probably over 5,000 years old, giving evidence of a knowledge of astronomical science. It was built to face exactly north and south, and with an angle corresponding to the angle of the sun's rays at noon fourteen days before the vernal equinox. The following statement originally appeared in the *New York Sun* some years since :

"Professor O. M. Mitchell delivered, not long since, in Philadelphia, one of his splendid astronomical lectures. The following statement of a remarkable fact is given in a report of his lecture :

"He had not long since met, in St. Louis, a man of great scientific attainments, who for forty years had been engaged in Egypt in deciphering the hieroglyphics of the ancients. This gentleman had stated to him that he had lately unraveled the inscriptions upon the coffin of a mummy, now in the London Museum, and in which—by the aid of previous observations—he had discovered the key to all the astronomical knowledge of the Egyptians. The Zodiac, with the exact positions of the planets, was delineated on this coffin, and the date to which they pointed was the autumnal equinox in the year 1722 before Christ, or nearly 3,600 years ago. Prof. Mitchell employed his assistants to ascertain the exact positions of the heavenly bodies belonging to our solar system on the equinox of that year

(1722 B.C.), and sent him a correct diagram of them, without having communicated his object in so doing. In compliance with this, the calculations were made, and to his astonishment, on comparing the result with the statements of his scientific friend, already referred to, it was found that on the 7th of October, 1722 B.C., the moon and planets had occupied the exact points in the heavens marked upon the coffin in the London Museum."

In the "Euterpe" of Herodotus, section 4, is the following :

"In all which they related of human affairs, they were uniform and consistent with each other ; they agree that the Egyptians first defined the measure of the year, which they divided into twelve parts ; in this they affirm the stars to have been their guides. The Egyptians divide their year into twelve months, giving to each month thirty days ; by adding five days to every year, they have a uniform revolution of time. The people of this country first invented the names of the twelve gods, and from them the Grecians borrowed them. They were the first also who erected altars, shrines, and temples ; and none before them ever engraved the figures of animals on stone."

In an old work entitled "A Dictionary of the Greek and Roman Antiquities"—compiled by order of the French King, and translated into English in the year 1700—under the head of *Astronomia* we have the following :

"The Ethiopians, it is said, were the first who discovered this science, because their air is very clear, and they have not such changes of seasons as we have ; besides that this nation is very subtle and surpasses all others in wit and knowledge. Afterwards they improved this science with great application of mind, for they measured the course of each star, and distinguished the year into months and seasons, regulating the year by the course of the sun, and the months by the motion of the moon. Moreover, they divided the heaven into twelve parts, and represented each constellation by the figure of some animal, from where proceeds the diversity of their religion and gods ; for those who more particularly observed the properties of the *Ram* adored it, and so on of all the rest."

In the foregoing extracts we have the counter claims of the Egyptians and Ethiopians: they may, however, be in a measure reconciled by the fact that Egypt conquered and absorbed Ethiopia. In either case we must concede a greater antiquity to the zodiacal worship than to the Jewish Nation. In the same work, under the heading "Jocasta," is the following description of the Sphinx:

"There was then in that country a monster called Spinx, who had a face and voice like a maiden, the body like a dog, the tail like a dragon, the claws like a lion, and wings like a bird."

Here we have a sphinx with parts of five animals. The probability is that in some rude specimen of the early sculpture, the tail and body may have been intended for those of an ox, but misunderstood by the narrator, because of imperfect delineation; or like John's beasts around the throne, for some mystical reason, a fifth beast was added.

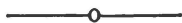
Egypt records an astronomical period of 1460 years, called the Sothiac Cycle. At the end of each of these periods Sothis, Sirius, or the dog-star, rises in the latitude of Thebes just before the sun. By this they rectified their calendar. According to "Bunsen," there are records of the return of three of these periods before the Christian era.

But our limits admonish us that we must bring this essay to a close. We have presented but a tithe of our proofs that the Jews—notorious for their deficiency of inventive genius, but with good imitative powers—have but followed the lead of the other unmixed tribes, and borrowed their religious system from their former masters. If Moses obtained his directions *viva voce* from Jehovah, is it not strange that he should be told to reproduce the same leading ideas which he had been taught in Egypt? that he should call his God by the same name; separate the animals, *a la Egypta* (the Egyptians detested swine); practice circumcision; make an ark in imitation of theirs; exclude women from the priesthood as they

did ; adopt the Zodiac, giving to each of the tribes one constellation, etc. ? It will be argued that Abram practiced circumcision. He did, but not until after he had sojourned in Egypt.

It is true that Moses sought to isolate the Jews from their fatherland by discouraging the arts and sciences among them, absolutely forbidding the making of a likeness of anything above, around or below the earth ; and also by continually preaching to them about their degradation and hardships. He attempted to excite their hatred against their former oppressors ; but fond memory, busy with the past, was ever tempting them to retrace their steps to that land of plenty, of golden skies and perpetual sunshine.

NOTE.—The author of the foregoing essay has elsewhere treated the general subject at length, in a work entitled "The Hierophant," published in 1859.



LEX TALIONIS LEX TERRÆ.

THE Gallows still stands as one of the expressive symbols of a vindictive theology and a semi-barbarous law. Its cold, accursed shadow falls on all the land—on the Church and State ; on sympathetic human hearts, on the faces of little children that lisp, with tremulous voices, the names of its victims, and on the souls of unborn babes, to blight and blacken human nature. Its hideous image and its frightful work ; its bloody record of the law's mistakes ; its long lines of innocent victims and of creatures morally deformed—all grim and ghastly in their gory habiliments ; the infamy that falls on desolate homes and blasts the hopes of families—all present to the living only sad and sickening scenes of tragic interest, and to the future a foul inheritance of blasted hopes and bitter memories.

S. B. B.

QUID DIVINUM.

Translated from the French of *Revue Spirite* of Paris.

BY MRS. EMMA A. WOOD.

THE article that follows in this connection is in answer to a letter in a former number of the *Revue*, to whose writer our author, while substantially agreeing with him in sentiment, yet replies by *Quid divinum*. The insertion of the letter, however, is not necessary to a comprehension of *Quid divinum*, which will, I think, be found sufficiently interesting and important, treating as it does of the intimate relation of all material things to things spiritual. It is also interesting as an illustration of the manner in which the subject is treated by French Spiritists of different schools and of different views in the same school—showing how a subject assumes new aspects in passing through various forms of mind.

Foreign Spiritists, it is well known, hold some peculiar views, which though adopted, either wholly or partially, by some of our own people, have not, as yet, been fully indorsed by the majority among us, the principal one being the reïncarnation of the soul through various human bodies, either in this or in other worlds, until the soul's purification has reached its highest degree. They, however, expressly repudiate the ancient idea of the human soul entering the body of an inferior animal. Everything progressing to good, no backward step is permitted by the Infinite Ruler of all. This doctrine of reïncarnation so permeates all their writings, that every argument and every exemplification is colored by it, and those who read, as well as those who translate, must look at their arguments from the stand-point of their own philosophy ; finding, as they will, in every new investigation, fresh proofs of the goodness and wisdom of the Creator.

QUID DIVINUM.

In all diseases it is necessary to understand the part of the *Quid divinum*. A long time ago was *Quid divinum* dis-

covered. The expression comes to us from Hippocrates, who admitted it in its fullest signification when he called epilepsy the *sacred disease*.

By this expression he seemed to wish to say that the gods themselves created disease in the human body, and that then medicine was powerless. In fact, how struggle against the will of the gods ! Light may be thrown upon this expression by Spiritism, which science also permits us to determine more exactly the generation of diseases, and at the same time the intervention of medical science and of medicine. This is what we shall endeavor to do ; but first we shall unfold some general views of life, as Spiritism enables us to comprehend it.

GENERAL VIEWS OF LIFE ENLIGHTENED BY SPIRITISM.

Whatever may be the instrument the Creator has used to manifest life, were it only by means of a *cellule*, it is evident that the life is no more in the cellule than is electricity in the machine that manifests it ; the cellule is the matter God has used to manifest His thought, which is *life*.

When an engineer creates a locomotive to run rapidly over great distances and transport heavy burdens, the locomotive is the expression of the engineer's thought, it is not itself the force and movement ; all that is in the thought of the engineer, manifested by the locomotive. *It is a thought-made machine*, and by the same argument we can say of life, that *it is a thought made flesh*.

Has God desired solely to manifest life ? Let us follow life from the cellule to its better defined expression in the various organisms—what shall we see ? Life always manifested by cellules, but also, a thought manifested by organisms—a thought that goes on always being developed in a clearer, more distinct manner with the increasing perfection of the organisms.

The organism, then, is not living solely by the life of the cellules, it is living still more by the thought that created it, and for the end for which it was created ; man, created last,

is necessarily the heir of the organic lives that preceded him, and the heir of the thought that presided at the work of creation, which has given occasion to the words of St. Paul—
"That God knew and loved us before we were."

CREATION OF THE ANIMAL SOUL.

If man is the heir of the thought that presided at the creation of organisms ; if God who made all these things knew and loved him before we were, man is then the foreseen result of the creation and not a being issued instantaneously from the hand of the Creator, like Minerva, armed cap-a-pie, springing from the brain of Jupiter. If man is the result of all these organisms it must be that these organisms have not only produced something, but *something progressive*, and this progressive something is the *animal soul*.

This something, still animal soul, must have passed along the thread indicated by the zoölogical scale ; the development of instinct and intelligence must have kept pace with this progress of the organism and have been continued up to man.

THE ANIMAL SOUL AND THE SOUL OF THE FIRST MAN.

The *Revue*, of February, 1867, speaks of a dog who attempted suicide ; on that occasion a communication given by a Spirit taught that animals are responsible for their actions in proportion to their advancement. The same *Revue* speaks of a dog that has reappeared, thus demonstrating the survival of the animal soul after the destruction of his organism. Dogs dream ; this can not be doubted by all observers ; it may then be supposed that other animals of equal development also dream. We know a fact that shows, according to the evidence, that dogs see spirits, thus they may enjoy the faculty called seeing mediumship ; all these psychic facts, of the same nature in men and animals, prove a relative identity of psychic nature. We do not mean a complete similitude between the two natures.

Seeking to demonstrate the ascending progress, existing

from the primitive animalcule up to man, we do it with a certainty that a difference exists between the soul of man and that of the animals immediately inferior, as between these last and the soul of animals one degree less advanced in the zoological scale. What we design to prove is, that from the first degree of life God develops His thought; that each successive development has produced the first degree, then the second with the first, then the third with the first and the second, and so continuing, no one annihilating another, and so up to man. These are the degrees that correspond to the celebrated Archeus of Van Helmont.

Having reached man, the animal soul is complete such as God designed it to be, to conduct it to new destinies; this is the soul mentioned by Sthal; it is the one I call the first Adam. The animals and man have not only an identity of psychic nature, they have an equal identity of organism; they are subject to the same diseases produced by the same external causes, such as sudden variations of temperature; they are even subject to some similar diseases from internal causes, such as cow-pox and small-pox, the rot, the measles, etc., etc.

The soul of the animal man, then, is of the same nature as that of the animals; the ulterior development which God causes it to make, brings it nearer to Himself, differentiating it entirely from animality, and then appears humanity.

ORIGIN OF DISEASES.

We have seen that God ended His work of creation on the earth in man, but that He still continues it in conducting this animal soul towards the ulterior destinies for which He created it, and towards which we journey. All history—that of the Jewish people more particularly—the sacred books, the prophets, the coming of the Messiah, Spiritism, prove the constant solicitude of God for man.

Thus the human soul finds itself between two attractions, organism on one side and faith in a future, which we see

but darkly, as St. Paul says ; thus, man often mistakes the supreme law that guides him. This law may be divided into three classes : moral, intellectual, and physico-chemical laws, thus giving the cause of all diseases, if always we could know the secret of the organism by which one becomes gouty, scrofulous, insane, etc.

What is certain is that disease is an action of the organism by virtue of a law God has impressed upon it, and that disease and culpability are synonymous terms. The fact is patent for external causes, such as the influences of climate or simply a sudden variation of temperature. It must be the same for the infraction of moral laws ; for Christ said : “ Thy sins are forgiven thee, go in peace ; ” and he healed by touching the sick, also saying : “ Be it unto thee according to thy faith.” If He healed thus, it was because his prayer was granted. Guilt then is the primary, disease but the secondary fact.

What happens between the primordial fact *culpability* and the secondary fact *disease*, that is to say, how the fault committed in secret becomes visible to all eyes ; or, again, how a moral fact is translated physically, it is this *how* we call *Quid divinum*. Here it is no longer God who sends the evil, it is ourselves who are the instruments of our own punishment, and that appears to us more rational than the *Quid divinum* of Hippocrates. Diathesis, or predisposition to a hereditary disease, does not escape this law, for God has said : “ I visit the sins of the fathers upon the children, even to the fourth generation.” Spiritists know that this can be done without *injustice* on God's part, for if he punishes the fathers by the children, it is only by the affection they bear to their progeny, or by the trouble they occasion, the expenses to which they subject them. . . .

Yet, notwithstanding—and what still further proves that the moral fault precedes the disease—is that God wills not the death of the sinner, but his conversion ; and as, by reïncarnation, it is always easy to retread our steps, it is evident that

by inheritance God can show mercy unto a thousand generations of them that love Him, know how to keep His natural commandments and follow the great law. Then appears what in medicine we call a *latent diathesis*, that is to say, the possibility of living without undergoing the consequences of the inherited disease ; one is sick *in posse*, and not sick *in actu*. It depends on the incarnated Spirit to avoid the succession of bodily disease ; his free-will is respected, but he must not forget that at the least fault *the latent disease becomes active*. This view was adopted by the Jews, and in the Gospel according to St. John, chap. ix., it is said : " As Jesus passed by he saw a man which was blind from his birth, and his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind ? "

WHAT IS THE SUBSTRATUM OF THE QUID DIVINUM ?

Since guilt is the primordial, and disease the secondary fact, how is the moral fact manifested in the body ? All Spiritists will tell you : It is by *the perisprit*, and we perfectly agree with them. But how are hereditary diseases produced ? Every Spiritist who believes that the perisprit is something that the Spirit can take or leave at will, because it is merely an exterior agent, would be very much embarrassed to explain a hereditary disease ; for on this hypothesis, when one has a diseased perisprit it is a worn-out garment, which may be replaced by a new one and no more said ; or the Spirit is fatally subjected to the morbid development of the body he has inherited, and no longer has his free-will.

For ourselves, all that impairs the liberty of the Spirit should be eliminated from Spiritism, while the perisprit—its formation beginning with the first vital cellule and developing with the organism—becomes successively : instinct, intelligence, then, under the influence of the Divine fluid, a human soul, that is, one composed of animal fluid and Divine. It will be seen in the sequel that this series is natural, logical ; it is not the make-shift that undermines the free-will ; and yet one

is obliged to retain one's perisprit when it is diseased. This perisprit will follow you through all your incarnations, if you do not reënter the path traced by the wise and immutable law; even as disease was and will be caused by your errors, so health will be the reward of your return to the law. Always it is done to us according as we know and believe. Does not this reasoning, based on old experiments of eminent doctors, seem to you logical and very just? *

THE HUMANITARY DISEASE.

If disease is an action of the organism by virtue of a law impressed upon it by God . . . if the perisprit is the *substratum* of the disease . . . since God wills not the death of the sinner, but his conversion, it must be that the disease, while it is a warning of the false road taken by the man, and a punishment for deviation from the law, it must be, I say, that it leads the lost sheep back to the fold. . . I call this the *humanitary disease*. The description of it is very simple—you shall judge. It begins, like all other diseases, with uneasiness, light troubles of the functions, of the secretions, then come nervous troubles, troubles of sensation, spasms of all kinds, paralysis of the nerves, with preservation of consciousness or with loss of consciousness. . . . It seems already that God would have you lose sight of the world you prefer to Him. Then come hallucinations, obsessions, possessions, and all their terrible train; the cataleptic state, conversations with beings invisible to those around you, and finally insanity—exclusion from the world while still in it.

Oh, who can tell the unhappiness and sufferings in the mind of a maniac! Do we not here have a disease of providential bearing? You have disowned the fluidic tie by which

* The *Revue* disavows all responsibility for these opinions of Dr. D. G. But we need not follow the example of our French cotemporary by entering a disclaimer. The readers of the JOURNAL are already aware that the conditions of admission to our pages do not embrace the writer's conformity to the Editor's views, in the treatment of his subject.

God leads you ; you have allowed yourself to fall back to the animal fluids, those fruits of your organism, and disease, consequence of your false route, leads you, by modifications of your nervous system and your whole body, to see for yourself what you should never have abandoned. Ah, how true are those words of Christ : " Thomas, because thou hast seen me thou hast believed ; blessed are they that have not seen, and have believed." This, in a general point of view, is what we mean by humanitarian disease and how we understand the *Quid divinum*. Is it not in point here to quote St. Paul in a passage of his first epistle to the Corinthians, ii. chap., 14th verse : " The natural [physical] man receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know them, because they are spiritually discerned."

DISEASES FROM EXTERNAL CAUSES.

Good for one disease, you will tell me ; good for the diseased from moral causes I told you three classes may be admitted : moral, intellectual, and physico-chemical laws. The three classes are reduced to two, for the intellectual laws indicate whether or not a person is conscious of his fault, that is to say, if he have failed knowingly, voluntarily or through ignorance. The intellectual laws serve only to fix the degree of culpability. But, strange to say, diseases from physico-chemical causes produce in the organism, in an inverse sense, the same effect as diseases from moral causes : general uneasiness, troubles of secretions, nervous troubles, typhoid state and delirium. Yet this similitude should not surprise us, for they are both manifested in the same organs.

The typhoid state is certainly not insanity, but the patient is, so to say, beyond this world ; one must speak loudly in his ear to attract his attention ; from his brief answer you know if you have been heard, if reason is not wholly gone, but it is also known that it can not manifest itself through the organ-

ism, become a discordant instrument in the hands of a Spirit. In insanity it is a discordant Spirit who has untuned the instrument It is thus possible for physico-chemical causes to reproduce in the body general *effects* similar to those produced by moral causes.

This proves that the organism is *one*, that it possesses a dynamism of its own,—a dynamism that can be nought else but the animal fluid of that organism—a fluid whose existence is demonstrated by animal magnetism. Again, this proves that the Spirit is one, that the perispit and divine fluid constitute a unity of just so great elevation as the divine fluid has the ascendancy. The human soul, its existence, its hurtful or beneficent properties are demonstrated by *human magnetism*. This again proves that the tie connecting the soul with the body can be constituted only by sympathy of the perispit of the Spirit with the animal fluid of the organism.

This bond recognized, it can be understood that in man—Spirit incarnated in a body—all holds together, all is *in solidum*, so much so that touched in the clay or touched in the soul, the commotion—the shock—is felt through the whole being. It is the realization of Jacob's ladder which leads from the earth to heaven, and from heaven descends to earth.

RÔLE OF MEDICINE AND OF THE PHYSICIAN.

The origin of diseases—their divine nature (*Quid divinum*), thus being known, the rôle of the physician and the intervention of his art can be defined. In physico-chemical diseases, if they are from external causes, there is nothing to do but withdraw the patient from them, to assist nature to react in order to annul the effect produced ; then we succeed easily and promptly in curing them.

But the moral causes can not be relieved by the physician ; he can very truly point them out—recognize them Then the physician becomes truly a priest, then medicine is a sacrament. To grasp the cause of the evil, to make the patient understand it, make him accept it, lead him into the good

road,* persuading him to pray, praying for him and with him if possible, asking the assistance of good Spirits, praying to God to enlighten you, that you may enlighten him, to guide you to cure him—this is the imperative duty, the only one possible ; without this no medicinal action, no magnetic action, either personal to the doctor, or to the magnetizer, or to the magnetized, or to the healing medium, can succeed.

It should never be lost sight of that being free, we are but relative beings, deriving all from the absolute ; all spirit phenomena, to speak plainly, should clash neither with our liberty nor with the absolute liberty of God ; nor with our relative state in regard to God and all his creatures. We should never lose sight of the fact that, making a part of *God's plan* in the creation He asks of us only our good-will ; like a good father he says to us : " My son, give me thy heart." Christ himself in raising Lazarus cries : " I thank thee, oh my God, that thou hast heard me." God alone is sovereign master ; every knee should bend before Him, to him alone belong the glory and the power.

DR. D. G.

The following reply to the foregoing article is from another correspondent of the *Revue* :

APROPOS TO QUID DIVINUM.

In the chapter entitled : *What is the substratum of the Quid divinum?* we read these words : " The perispit, its formation beginning with the first vital cellule and developing with the organism, becomes successively : instinct, intelligence, then, under the influence of the Divine fluid, A HUMAN SOUL," etc., and the author adds, " It will be seen in the sequel that this series is natural, logical," etc.

Dr. D. G. derives the human soul from the organism—otherwise from matter—while the *Book on Spirits* (page 34) tells us that the Spirit or the Soul is formed from the universal intelligent element ; this is very

* In examining with care what we, improperly perhaps, call *passions*, we discover for each of them an opposite sentiment, which is found localized, if one may so speak, in the same point of the cerebral organ, and whose results differ completely ; their development, in most cases, depends upon a good direction impressed upon the faculties of the child.—*Revue*, 1872, page 186.

clear. (The universal element is composed of the intelligent element and the material element.) This instruction was given to us by the superior Spirits who established the *Book on Spirits*; to wish to seek another source is to desire to heap hypothesis upon hypothesis without attaining the end.

In the *Book on Spirits*, page 34, the question is asked: "Are Spirits created spontaneously, or do they proceed from each other? *Answer.* God creates them as he creates all other creatures, by His will; but once again, their origin is a mystery: I add, it is not given to man here below, to know things in their first principles."

It is certain that the organism from whence Dr. D. G. derives the soul, is the result of a combination of molecules more or less fluidic, more or less material, and which, thus combined, produce tangible matter; it is not then rational that a Soul or Spirit, who must have his individuality and his tendencies toward God, which is the aim of every Spirit or Soul that is in progress, should spring from inert matter, which is moved solely by the vital principle; when this principle, the motor of this organism, shall have disappeared because the end or death has come, what becomes of this organism which Dr. D. G. would transform into a soul? . . . The Soul or Spirit being immortal, can not proceed from a perishable source.

Dr. D. G., our brother in Spiritism, has committed an oversight in giving a substitute to the organism of which he would make a Soul, at least in giving it multiple functions. . . . The perisprit of which he would make a soul is only an instrument or the conducting agent of this Soul or Spirit.

We are taught in the *Book on Spirits*, in regard to this, that the Spirit draws his perisprit from the universal fluid; thus the soul exists before being clothed with the perisprit, which D. G. makes a soul.

The soul having reached the point in which it can be clothed with the perisprit, already existed and had been for a long time unconscious, itself working in the grand laboratory of space under the direction of a guide, when the moment came for the formation of the perisprit; which indicates a certain degree of progress. This soul, which still can not act alone in this formation, is plunged into a mass of matter: his guide assisting him to make a choice from these elements; then comes the moment when free-will is conferred upon him. Later is the advancement of the Spirit, who by his will, long directed

towards good, attracts to himself better fluids which increase his spirituality, until he reaches the rank of superior Spirits.

A Spirit who labors to spiritualize his animal body, given as an instrument for progress, who attains a certain degree of purity, gives this matter back to space, in disintegrating, much more purified than when it served for the formation of his body. This purification of human bodies, on a large scale, improves the atmosphere, and must by continued succession produce great physical progress on the planet. I think such must be the material progress of our globe.

As to hereditary diseases of which Dr. D. G. speaks, he forgets that we voluntarily accept our trials and the sphere in which we are to live, before being reincarnated ; that it often enters into these proposed conditions for our advancement that a reincarnated Spirit will accept and be born in a body having a diseased constitution. The Spirit charged to watch over the accomplishment of the voluntarily accepted trials, will have only to introduce some unhealthy molecules into the organism of the newly incarnated, while still in the maternal bosom, for the accomplishment of the accepted trials. Here, then, is an ill health that can not be classed with hereditary diseases. Apropos to his quotations of the Christ's words to Thomas, he adds, "this in a general point of view is what we mean by humanitarian disease, and how we understand the *Quid divinum*." These last words without further development teach nothing. The Christ said, and the invisibles have since told us, that the time would come, and now is, when we should be taught without parables, without metaphors, with clearness. This humanitarian disease, of which Dr. D. G. speaks, should be translated by these words : Thomas did not believe without having seen and felt, because he was not an advanced nature ; at his birth he had not brought with him an intuition of spiritual things, and those who believe without having seen are most frequently advanced souls who have already known. Ignorance may be called humanitarian disease, as Dr. D. G. names it, but an explanation is yet necessary in order that it may be comprised in the list of material diseases.

Dr. D. G. often quotes the words of St. Paul, always on the subject of the soul. St. Paul, a speaking medium, apostle of Christ, and all the prophets of old, speaking mediums all, were inspired only according to the places, the times, and the more or less backward Spirits they addressed. . . .

A. C.

THE DOCTOR'S REJOINER.

Gentlemen and Spiritist Brothers :

The author of the observations, *Apropos to Quid Divinum*, did not comprehend my whole thought, doubtless my exposition lacked clearness. In order to be more exact, allow me to exhibit some general considerations on organisms, for the present limiting myself to the separate analysis of the vegetative and animal functions.

I. Man, like other animals, like plants, is born, is nourished, grows, breathes, secretes, propagates himself and dies ; and from these functions, called vegetative, there results one fact common to all—the formation of a liquid called sap in plants, blood in animals.

II. This liquid, sap or blood, the result of the vegetative functions, itself becomes a liquid organ (?) destined to nourish the organs that form it.

III. Their reciprocal dependence is such that disorder in one of the vegetative functions leads to disorder in the sap or in the blood, and a disorder in the sap or in the blood leads to disorder in the nutrition of the tissues, and consequently in the functions of the organs formed by these tissues.

IV. Further, if the animal functions of man are compared with those of animals, we see the same organs of sense, touch, feeling, sight, hearing, taste, smelling, motility, generation. All assist the animal to perceive exterior phenomena and to satisfy his wants.

V. Concurrently with these senses, and according to the different modes of growing, or according to their acuity, or according to the sphere in which they are exercised, a corresponding instinct is observed to grow out of each organism, and to develop into individuality.

VI. The observation of these various organisms of the sap or blood they produce, as well as the corresponding instinct they exhibit, this individuality accented with the intellectual and pathetic development of this last, in proportion to the

elevation of the organism, though with no new organ—for they are always the same organs that act, authorize us to conclude with Carus (*Elements of Comparative Anatomy*, Introduction, p. 7, Art. xiii.), “That this appears to be a law of nature, that the superior formations include in them the inferior—that instead of assuming a new type, they but repeat, only more perfectly, that which existed in the last scale.”

VII. Thus we have an order of ideas that comprises life, whether of plants, of animals or of man, “whose speciality,” says Carus, “is the harmonious reünion of all the functioning organs, under the light of a superior idea.”

VIII. Thus man sums up in himself, as blood, a perfection that other animals can not show us.

IX. Man sums up in himself also—in a much greater degree of perfection—the instinct exhibited by the animal series.

X. The vegetative and animal functions, which we have separated to facilitate their study, are not so separated in the animals; still more, the same organs, the same tissues which serve for vegetative life are employed in animal life. The eye serves as well to seek the food as to select it; to recognize an enemy or a beloved object; the muscles serve as well to fly from one as to run after the other; the tongue assists mastication and deglutition, the articulation of the will, and the expression of the sensations. The blood nourishes as well the organs of animal life as those of vegetative life.

The organs of animal life, like those of vegetative life, are formed of the same tissues, same mucus, same serum, muscles, nerves, arteries, veins and lymphatics. The animal and vegetative functions penetrate each other and are commingled by their solidarity and by their tissues.

XI. It is only in this sense and figuratively that it can be said intelligence is united to matter.—I have a stick of a meter's length; it assists me in walking, defends me if I am attacked, serves as a lever if I wish to raise a weight. Will you say these different intellectual actions are in the stick? Certainly not. Intelligence has never been united to any

matter, not even to the universal fluid ; but all fluid, all matter, can be modeled to take a form desired by an intelligence, and this form belongs to the intelligence and not to the matter (I speak here of superior intelligence, ours which is only relative, is still obliged to bend itself to the properties of matter ; this is the rôle of science). If then, there is intelligence in the universal fluid, it is because already there has been work therein ; it is no longer matter, it is an organism.

XII. I have said (Art. X.) that the vegetative and animal functions penetrate each other and are commingled by their solidarity and by their tissues. I say also that the two results of these functions, blood and instinct, are also commingled. This mixing is proved by the effect produced on the blood by anger, hatred, and all the passions ! Rage, which is of these passions most fatal in its consequences, pushed to the extreme gives to the blood qualities that are communicated to the secretions of all the infected organism.

Every one knows that gentleness, kindness, patience, give to the blood qualities very different to those which result from anger, hatred, jealousy, etc. Now, all these vices and all these qualities are of the instinct and not of the blood ; it must necessarily be then that the instinctive fluid is mingled with the blood. This is true, not only in animals, but in man. Everybody knows that if a nurse gives her breast to her nursling after a fit of anger or any other strong emotion, the death of the child may be the consequence. It is also known that it is of great importance to choose for a nurse a very moral person ; theft, lying, and many other vices inoculate themselves through the milk.

XIII. It may be said that the blood is penetrated by the instinct, that this imparts to it its qualities and its defects. I say still further, that the blood imparts its qualities and its defects to the instinctive fluid ; this fact is demonstrated by the influence of the temperaments called sanguine, lymphatic, bilious, etc., on the character of those who possess them. I

say still further that this combination produces a new fluid more compound, and this I propose, for the moment, to call *instinctive organic animal fluid*.

XIV. The instinctive organic animal fluid which varies, as may be conceived, according to each type of the animal series, varies also in each individual of each type. In fact, the integrity of the blood depends on the integrity of the vegetative functions; the integrity of the tissues and of the organs they form, depends on the integrity of the blood; thus the integrity of the instinctive fluid depends on the integrity of the blood, and on the integrity of all the tissues in all the functional organs. The mixing of the instinctive fluid and the blood must then produce an instinctive organic fluid in perfect proportion to the integrity of all the functions.

This phenomenon is the generating cause of all the particularities of each individual of a type.

XV. If we consider this instinctive organic animal fluid as a unity, as we have in the case of instinct and the blood, we shall see that it is not a new being that appears at a given moment, but, like the others, it has had its progressive development and continued up to man inclusively. This is the reason the cry of terror uttered by an instinctive organic animal fluid at the sight of the hawk, is understood, even without seeing the hawk, by all who fear it. It is the same with the roaring of the lion, the hyena, the tiger, etc. This organic animal fluid is progressive also, its progress is continued, and, without changing its inmost nature, it follows the sanguine and instinctive organic development; this gives us the power to subdue certain animals, to tame some and domesticate many.

XVI. Another fact. This instinctive organic animal fluid issues, so to speak, by evaporation from the body of the animal, it impregnates everything he touches, it gives to the objects touched its odor, peculiar to the type and even to the individual. Thus the dog finds his master's track, the hunting dog pursues the game by its trail, and knows perfectly if

it is a bird or a quadruped, and what kind of bird, and what kind of quadruped.

In the chase, a well-trained and experienced dog does not leave the track he has been pursuing if he finds on his route another track; he can easily distinguish one from the other.

By this every animal can pursue and seek his prey, and recognize the approach of an enemy.

XVII. The instinctive organic animal fluid which evaporates from the body and stamps everything it touches, so that the animal from which it has escaped can be recognized, which prompts the utterance of cries of terror and of joy, which precipitates the animal on its prey, or makes him fly from a danger, is inevitably the *sensorium* of all the interior passional manifestations of the animal; the *sensorium* of all the exterior perceptions of the animal, is what links the animal to his organism and to the exterior world; it is the common motor of the muscles and nerves. Well, it is this I call an animal soul.

This ascending scale through which the animal fluid passes, this perfecting without changing its nature, this facility it has of diffusing itself abroad without losing its specific properties, the power it has of awakening the passions of some animals and of terrifying others, seems to me must be the cause of the magnetic action of some over others, and that it can be extended even to plants.

These different outlines, which I have submitted, seem to me to agree with the opinion of the celebrated naturalist, M. de Blainville, who said that all creation was the realization of one same synthesis. These same outlines appear to me to be the explanation of these words of St. Paul: "We are all one same body, we are all one same spirit."

And the reunion of all these outlines in humanity makes me say still with him: "God has known and loved us before we were."

As all my deductions are drawn from anatomical and physiological facts acquired through science, I can still say with

St. Paul : " The invisible perfections of God, His eternal power and Divinity are clearly seen, being understood in His works from the Creation of the world."

XVIII. I have said (Art. XIII.) that the blood is mingled with the instinctive fluid and that it imparts its qualities and its defects, as, *vice versa*, this instinctive fluid is mingled with the blood and gives to it its qualities and its defects. Let us try to determine of what nature that is which, in the blood, influences the instinctive fluid. How is the blood formed ? We have seen it is by the action of the organs of vegetative life. But these organs are in affinity with the earth and its productions from which they draw their nourishment. They are by respiration in affinity with the atmosphere which envelops the earth. The earth, with its atmospheric bed, travels through space, in what you call the universal fluid. There must necessarily be an exchange between them, so much so that everything that partakes of the nature of the earth and its bed of air must partake of the nature of the universal fluid. If, then, the blood communicates something of itself to the instinctive fluid, this must be only a fluidic emanation and partaking of the nature of all that assists in its formation, that is the universal fluid, the earth fluid, the atmospheric fluid, and the organic fluid of vegetative life.

XIX. At death the instinctive organic animal fluid leaves the body and the blood ; but can it detach itself from this bed, from this vegetative fluidic covering from the blood whereby it is imbued, penetrated perhaps, and who shall say it is not saturated by it ?

I believe not. I believe rather that it can be separated only when, by the progress obtained by reëncarnations, it is called to leave our globe ; until that time, inasmuch as it can not go higher, this fluid which follows it serves it as perisprit on our earth. What proves it is, that Spirits of a but slightly elevated order love the places they have inhabited, and rarely leave them for fear of being lost.

It is only when they have come to the knowledge that they

can use the fluid of the incarnated that they go elsewhere, then, when they encounter a fluid similar to their own, and which recalls to them some of their former evil sensations, begins the power of obsessing. Still it is all done blindly, for want of a better direction. Indeed, if you speak to the obsessing Spirit, make him listen to you, instruct him, make him see the light, at once his obsession ceases.

XX. If it were not so, it must be supposed that when a bad Spirit wishes to obsess a person, he could fabricate a perisprit *ad hoc*. Now we know that the obsessing Spirits are all ignorant; we learn from the *Book on Spirits* that the superior Spirits assist Spirits already advanced to form for themselves a perisprit in accordance with their mission. Thus, we should be obliged to think that there are higher Spirits charged with the duty of fabricating perisprits for those bad Spirits who might want to obsess a person.

This thesis is untenable. Neither do I believe, as my opponent pretends, that there are Spirits charged to execute great works, insinuating into a perisprit some molecule destined to make us diseased. This character does not belong to a superior Spirit.

Nevertheless I believe in the possibility of being ill from that cause. The Book of Job furnishes us an example. But here it is the theory of the fact, arranged in a drama and very well drawn; but in practice, they are bad Spirits who do so by obsession, and that also is done as we see it here, by clothing worn by the diseased, it is always the perisprit that acts.

XXI. If my demonstration of the perisprit is true, which I by no means affirm, it is a study which I submit to the appreciation of all serious circles; if it be true, I say, it is easy by the action of the passions on the blood producing rage, by the action of a nurse's anger on her milk, which can kill her nursling, it is easy, I say, to determine the moral cause of diseases; it is *in every infraction of the law of progress which God has enjoined on man*; this law is that *light of a superior idea* of which Carus speaks.

As God is a good Father, he will make those only responsible who have attained a certain degree of development ; this is why you see so many persons do certain things with impunity, which in others are severely punished. It is to these last I address the words of Christ : "Thou hast believed, Thomas, because thou hast touched, happy those who have not seen and yet have believed." In fact, those who are punished by the evil had been warned, instructed ; they came to submit to the trial ; they have failed. The consequence of the moral fault translated physiologically by disease makes them touch with their finger the sore spot in their heart. Happy those who, warned, instructed, have not failed in the trial ; they have believed without seeing, they have not fallen sick, they have not been obliged to touch.

Yet there are noble wounds, the wounds of Christ are an example, with those of all true servants of God, of all the soldiers of Christ. Those wholly given to their work devote themselves entirely, and use their bodies if they are not killed. I am not troubled for them, on the contrary : "We know where they go, and we know the way ;" but I ask that from here below the sympathy of all noble-hearted men may be given them.

There are many other maladies which result from the influence of the surroundings. It is evident that an organism to be regular in its functions needs a regular sphere conformable to its nature. But this is an accident, not a disease.

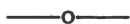
XXII. If my demonstration has any value, what I have called instinctive organic animal fluid would resolve itself into a fluid, which from the blood goes to the instinctive animal fluid, and into an instinctive animal fluid.

This which from the first goes to the second, and which is born of the organism with the blood, partakes like it of the nature of all that has assisted in its formation, whether by the relations of the organism with the earth and its productions through nourishment, or by respiration with the atmosphere and the universal fluid in which it moves, and with which ex-

changes must exist. This first fluid which we have detached from the whole by an analytical study, I propose to call *organic fluid*. This organic fluid can be but the perisprit.

As to the instinctive animal fluid, I propose to study it, and to analyze it also with the help of the ideas furnished by anatomy and physiology.

D. G.



THE HARP AND PIANO.

THE rudest form of the Harp, as it existed before the time of Moses, was but the dim prophecy of the magnificent Piano-Forte of to-day. The history of this instrument is full of poetic interest and is associated with the elegant arts, the, devotional exercises, and popular amusements of many nations and countries. Tradition attributes the invention of the Egyptian Lyre to Hermes. The Mercury of the Greeks and Orpheus are supposed to have improved the instrument. Its authentic history covers a period of more than 3,000 years. The instrument is pictured on the tombs of Egyptian kings, among the mountains at the west of Thebes ; it is often mentioned in Grecian and Roman history ; and it was employed in rendering the orphic chants of the Hebrew poets and musicians. The gallant knights of Europe, for two centuries, went a-wooing under its inspiration ; and the romance and minstrelsy of the Troubadours of southern France and northern Italy are inseparable from the history of the Harp. And now, among all the cherished objects to be found in the homes of the most enlightened nations, the Harp, in the superior form of the best PIANO—the queen of the stringed instruments—is of all others the one that ministers most essentially to the happiness of our social life.

S. B. B.

VOL. II.—8

The Editor at Home.

THE NEW YEAR.

READERS OF THE JOURNAL, in both hemispheres! —wherever you may chance to be, and under all the conditions of human life—we offer salutations appropriate to the season! The year 1873 is numbered with the years that are gone, and its receding form now looks shadowy and spirit-like. The Angel with the mystical *stylus* has finished the eventful story, and added other lines, and new lights and shadows to the characters our lives have fashioned. It may be well for the living to pause and inspect the record they have no power to change. At least it is within the limit of our capacity to profit by the contemplation. In view of our varied experiences—whether fraught with pleasure or pain, covered with shame or crowned with honor—it always remains for us, even here, to grow wiser in thought, stronger in the unselfish purposes of life, and more rational and reverent in spirit. Higher states and better conditions are always possible achievements. It is the privilege of the humblest soul to reach nobler eminences in the ascending scale of life, that leads up from these mortal struggles to our great Immortality.

The year 1874 comes to us smiling from the cradle of the Ages. Quick with new life, and radiant with the spirit of prophecy, it crosses the threshold of Time with the grand procession of the Seasons. It comes to leave its now invisible record in the path of the Centuries; and when its work is done it will pass silently away through the dim “valley and shadow of death,” as all the Years have done since the beginning. Time, father of the Ages, is always with us, on whose brow

"Are the deep traces of all earnest thought,
While every feature seems a history
Of human disappointments, sorrows, joys,
Affections, hopes and passions infinite."

What limitless desires and interests center in the NEW YEAR! Truly, the years that come to us now are pregnant with living thoughts and great events. Their shadows go before and are mirrored in the still depths of sensitive souls—shades that look like spectral prophecies of impending battles, wherein many peoples gather against their oppressors—shadows, it may be, of crumbling thrones and fallen scepters—the broken symbols of arbitrary power—and of royal banners trailing in the dust.

But the greatest changes and the grandest achievements of our time scarcely arrest the attention of the common mind. They approach with a noiseless movement, but in the end the world is most deeply impressed by its silent ministers. No more shall mankind be ruled by tyrants who strangle Liberty, and mail-clad warriors who

— storm the steepes of death,
And burst the massive gates of victory."

Great minds now occupy thrones, for God and the People will have it so. Already the Thinker holds the scepter and rules the world. Your mere grammarians and rhetoricians accomplish nothing. Classical scholars, who know more of names than things; the expounders of other men's words; and all the venders of the second-hand clothing of the human mind, are powerless as empty echoes in the wilderness.

"The bookworm dies in dusty libraries;"

but the living world moves on, nor heeds the "paper financiers" who find their capital in the brains of dead men and the lore of the buried ages.

The power that now assumes the government of the world commands respect by its noble presence. The Thinker lifts the Palm and wears the Amaranth. Be strong, O Thinker,

and smite with thy thought ! Error trembles even in the light of thy smile ; consecrated Falsehood and imperial Wrong pale before the majesty of thy mien, and the armed millions of Oppression shall be scattered. The stubborn form of skepticism shall humbly bow in thy presence, and doubt inherit the gift of tongues no more. Then smite and ignite the elements, and consuming flames shall follow the stroke. The world needs to be thus tried and purified ; Providence has placed it in the crucible, and it remains for the Thinker and the Worker to kindle and to blow the fire.

“ Be true, O Thinker, to thy nature's law ;
Call things by their right names—right minds shall hear ;
The Senate of the mighty gods, who sit
In sky-built palaces, rejoice in thee,
As worthy to repeat their loftiest speech.”

Arise, O Messenger of Light ! Go forth and wave thy torch above the phantom-shapes that people the darkened air. Walk through the valleys and along the mountain sides, and the light of the immortal Morning shall gild thy footsteps. Beautiful are the feet of those who stand on the moral summits of the world. Lift up the light of thy countenance that they may be glorified, and the Angel of Peace shall unfurl his banner above their dwelling-places.

The shadows of the old Night are illuminated while they pass away forever. A new Day dawns on the world, and human hearts thrill with great expectations. Science triumphs over ignorance, and superstition dies among her worshipers. Fair skies, golden with promises of good, bend above us, and many shapes of wrong and ill vanish in the light of the spiritual horizon. To-day Mind is king, and the Thinker guides the wheels of swift revolution. We are born to better hopes, a purer faith, and a larger charity than were known on earth in the earlier periods of human history. We congratulate the reader on “ the signs of the times.” All hail to the NEW YEAR, and to the shining heralds who come to sweep away the despotisms of caste and intolerance from among men !

MANSFIELD AND MEDIUMSHIP.

WRITING MEDIUMS have become quite numerous in this country, and—in respect to the *modus operandi* of the process—are generally of two classes. The power and reliability of the inspirational class is varied in measure and quality by several causes of which we can only treat in general terms in this connection. Sometimes only the ideas are received by influx, and are left to be clothed in such language as the medium may be able to command. When the inspired influence is thus limited to an infusion of ideas, it is extremely liable to find expression through the class of faculties that may chance to be dominant in the mind of the medium ; or, at least, it is quite sure to be colored or otherwise modified by their action. When the words as well as thoughts come from the communicating intelligence, the inspired message is expected to carry with it the internal evidence of its authenticity. In such cases we are often enabled to identify the author by the general drift of his ideas and the peculiar characteristics of his style. When these evidences do not appear there is great reason to infer that the communications are adulterated by the channel through which they come—that they are the composite expression of the blended thoughts of two minds.

The other general class of Autographic Mediums embraces those who write with little or no inspired influence, the nerves and muscles of the hand and arm being controlled by the spirit's volition. In other words, by a psycho-electric action the invisible intelligence regulates the distribution of nervous energy, and so graduates its application to the nerves of voluntary motion as to determine the muscular movement. In this form of mediumship—if the mind be active and allowed

to anticipate the spirit—it is possible for the medium to corrupt the despatches—consciously and unconsciously—by the interpolation of both words and thoughts. Hence, to insure the integrity of the communication the medium must be in a state of unresisting submission ; or, to say the least, the spirit must have sufficient power over the instrument to hold the faculties in check, and to overcome the independent action of his mind.

The Writing Mediumship of MR. J. V. MANSFIELD differs, in some respects, from the general forms already described, and is especially interesting. The Spirits give surprising answers to sealed letters, both in the presence and absence of the authors. The method is peculiar and may be briefly described. Placing his left hand on the sealed communication, with no knowledge of its contents—frequently not knowing either by whom it was written or to whom addressed—he passively waits for an intimation of the presence of some foreign intelligence. If the spirit comes and is pleased to open a correspondence, the index-finger of the Medium's left hand begins to move up and down—gently but rapidly—giving telegraphic signals which the Medium readily interprets, by the aid of both feeling and sight. These signals are at once translated into English or some other language, and generally written out by the voluntary effort of the Medium. Sometimes the signals through the left hand are so rapid that, occasionally, a word may be lost ; but as a rule the autographic execution keeps pace with the automatic signals of the Spiritual Telegraph. Although the hand that holds the pen is usually subject to the will of the Medium, there are times when he feels a strong spiritual influence on that arm ; and this occurs, chiefly, when the communications are rendered in foreign tongues—to himself unknown—and when the autographs of spirits are given in *fac-simile*.

The reader will please to observe that, in the case of Mr. Mansfield, *the messages come through his hand*, and are not, therefore, liable to be warped either by mental impressions,

desires, passions or opinions. His mind is seldom simultaneously informed by any inspiring agency of the spirit ; but he depends on his recognition and interpretation of the signals for his knowledge of the contents of the despatches. With these preliminary observations we will submit several illustrative examples of Mr. Mansfield's mediumship.

In 1857 some of the Professors at Harvard University—and the scholarly skeptics who found repose under the shadow of the Cambridge Divinity School—felt a curiosity to try the Spirits, not so much, it would seem, with a serious purpose as to amuse themselves and annoy the mediums. They engaged in the investigation in a caviling and half-derisive spirit ; and if they were not satisfied with the results obtained, others were with the gentle, but significant reproofs they received from the Spirits. Letters were addressed to the ancient Greeks—written in their own tongue—some of which were answered through the hand of Mr. Mansfield. The late Professor Felton was one of the class of inquirers referred to, who did not fail to receive pertinent and rather caustic answers to some of his epistles. We cite an example—a letter to Menander, and the answer from that ancient poet. The first was submitted to the Spirits in an envelope superscribed in Greek characters. The following extract from an article that appeared in the *Boston Courier*, at the time, will enable the reader to comprehend the circumstances that led to the correspondence, and the ostensible object of Professor Felton :

In explanation of the subject, it ought to be stated that the writer discovered last winter, in New York, in Dr. Abbott's collection of Egyptian antiquities, a short passage of Greek verse, on an antique tablet from Alexandria ; that he was able, by carefully examining the half-obliterated letters under a microscope, to make out the entire passage ; and that by carefully comparing it with the known fragments of Menander, he ascertained that the lines were the composition of that poet, though not found in any hitherto published fragment of his plays.

Of course the learned Professor did not anticipate any re-

sults that would shake his own iron-clad skepticism. But it naturally occurred to him that if, by a possibility, a satisfactory answer should be obtained, he might be enabled to settle a number of other questions to which the resources of his learning and the results of his critical inquiries had furnished no solution. Accordingly, he determined to address Menander. The Professor's letter and the Poet's answer here follow:

LETTER TO MENANDER, SUPERSCRIBED IN GREEK.

CAMBRIDGE, May 22, 1857.

MY DEAR MENANDER :

I wish to know in which of your works occur the lines that have been lately found in New York. By giving me the information which I have been unable to obtain fully from other sources, you will confer a great favor upon one who has long admired your genius.

I am, my dear Menander,

Faithfully yours,

C. C. FELTON.

Please state what line follows the third in the passage referred to.

MENANDER'S ANSWER.

Cornelius C. Felton,
Professor of Greek :
How long have ye dwelt on
Tempting me to speak ?

WHY invoke my spirit down
After lapse of ages ?
Is it mine to trample down
Theories of sages ?

Am I to proclaim the TRUTH
That Spirits walk the earth ?
'Twas so in MY days of YOUTH,
And ages ere my birth.

Then cast off thy bookworm pride,
 Search ye with candor :
 Allow not tongue to deride—
 Remember MENANDER.*

The Spirit appears to have replied to his correspondent very much in the tone and manner we might expect him to manifest in view of all the circumstances. The Editor of the *Courier* naturally objected that "the rhythm of the lines is not according to Menander's urbane and graceful style." But it should be remembered that when the Poet wrote for the ancients he had not made the acquaintance of this perverse generation. His patience had not been so tried by the obstinate skepticism of the learned citizens of our modern Athens, who dogmatically maintained that *he was dead and could not speak for himself!* Such was doubtless the conviction of the University Master of Greek ; also of Professors Agassiz, Eustis and others, including the Editor of the Boston *Courier*. To the conscious spirit of the immortal Menander it must have appeared like senseless mockery to be thus questioning a man reputed to be deaf, dumb, and *dead*, and who could not, for these reasons, be expected either to hear or speak. And so the spirit mildly *punctured* the proud "bookworms," and then, we presume, returned to his more congenial occupation in the Poet's heaven.

Some fifteen years ago, having been told by a spirit that DR. FRANKLIN had much to do with our own views of the relations of electricity to vital chemistry, and the organic functions of man and animals, we addressed a letter to the immortalized *savant*, propounding a number of philosophical questions. The letter, enclosed in two envelopes—without superscription—was forwarded to the Boston address of Mr. Mansfield. It was not long before it was returned—the original seals were unbroken—with a lengthy communication,

* The above is a true copy of the response that I received to your letter, and is seemingly all that I can obtain.

Respectfully yours,

J. V. MANSFIELD.

signed Benj. Franklin, and in which the several questions were taken up *seriatim* and answered to our satisfaction.

Not long after, having occasion to visit Boston, we prepared a letter addressed to the spirit of a Philadelphia Lady whom we had known in our youth. During her earthly existence she was wholly unknown, either in New England or New York. She had been in the Spirit World more than twenty years. Stepping into the rooms of Mr. Mansfield one day, we laid the letter on the table before him. It was not superscribed, but free from the slightest visible trace of a pen. Mr. Mansfield was instantly influenced, and, in our presence, superscribed the letter, writing the full name of the Lady on the envelope.

In September, 1871, Mr. T—, of Washington, D. C., sent a letter to Mr. Mansfield, in a blank envelope, but addressed inside to his "Spirit Daughter Lillie." The gentleman had been separated from his wife for fifteen years, the breach having occurred in consequence of the antagonism of their religious views. The spirit addressed promptly responded in a lengthy and affectionate communication, showing her father that the separation was wrong, and that he misapprehended the disposition of her mother. She proposed an immediate reconciliation, and urged its importance with the irresistible force of "logic set on fire of love." The message was signed LYRANTHIA, which proved to be the true name of the gentleman's daughter; Lillie being a pet name, or otherwise used as a disguise. It is especially worthy of remark that the entreaties of the spirit led to the reünion of her parents, which subsequently occurred at the rooms of Mr. Mansfield. Appended to the spirit's letter to her father was this curious

"POSTSCRIPT.—Here comes Dr. Alexander*—says, Ask father if he called for those †—that were to be nickle-plated. He left them

* The late Dr. Joseph Bell Alexander, who embalmed the body of President Lincoln.

† Here followed a drawing representing a brace of pistols.

in New York the last time he was there—says he desires you to have them as a keepsake from him.”

Mr. T—— subsequently went to the particular place designated by the spirit, and there found the pistols ; but as Dr. Alexander had deceased, and his friend had no order except a spiritual one, the property was not delivered. This may suggest the importance of making a proper disposition of property while one is in the body. When another hand grasps the treasure it is likely to be used for selfish purposes, and the desires of the spirit are seldom respected. It is a fact that during the past year we have received, unsolicited, a number of communications from spirits recently translated—persons widely known in this life—expressing sincere regret that they did nothing to further our PROPOSALS (published some time since in the Banner of Light and more fully in the third number of this JOURNAL) while their fortunes were subject to their disposal.*

Early in November last we received a letter from MR. JUAN LEWIS, a well-known “inspirational writer of works of fiction,” containing some account of his spiritual experience since the Spring of 1871. On the 23d of April of that year he visited Dr. H. Slade, of New York, and on that occasion was surprised by a visit from CHARLES DICKENS, whom he characterizes as “the great master of English fiction.” At that interview the following communication was written without the use of mortal hands, and in the chirography of the immortal Author, the italicised words being underscored by the Spirit :

COMMUNICATION ADDRESSED TO MR. LEWIS.

“MY DEAR FRIEND AND BROTHER :

“God bless you for coming here to-day. I have been very anxious

* We can recall the names of many Spiritualists who have large fortunes, and are doing nothing to hasten the triumph of the truth they profess to love. They can not carry their treasures with them, since the use of the same is limited to this world. Already the shadows of many years rest on some who may soon awake from the dream of a selfish life to a similar experience in the Spirit World.

for you to *know* I am by you—and ask you to go on with the work I could not finish. I *can* impress *you* to finish it. Do go on with it; we all stand ready to bring you the proper knowledge and helps for the work. I can not *rest* until it is finished. Then you shall receive many blessings from

“CHARLES DICKENS.”

From the same source, as he believes, Mr. Lewis was instructed to complete the work under a new title—“THE FATE OF EDWIN DROOD”—and this—in precise terms, as he informs us—was expressed to him in a *clairaudient* manner. It also appears that on the 12th of October, 1871, he secured a copyright for a work bearing the above title. In the month following, a letter from Mr. Lewis, written from Philadelphia, under date of November 20th, appeared in the *Banner of Light*, in which he announced the receipt of the communication from Mr. Dickens. These—if we are rightly informed—were the first public intimations, from any party, that the great novelist proposed to complete his unfinished work through a mortal instrument.

Our own long experience of psychological phenomena not only warrants the conclusion that Spirits may directly inspire the human mind in the body, but likewise that a number of minds of similar organization and kindred sympathies, may derive impressions from the same individual sources at the same time. Hence it sometimes happens that essentially the same invention or discovery is almost simultaneously made by minds in opposite quarters of the globe. The susceptibility of intellectual and spiritual influences in such persons enables them to feel the force and to perceive the operations of the same mind, in obedience to some general law, as the radiations of light inevitably touch and illuminate all objects that stand in their way.

Feeling some curiosity to know what Mr. Dickens might say about the matter, and especially respecting his alleged influence over Juan Lewis, we arranged—in behalf of that gentleman and ourself—a *séance* at the rooms of Mr. Mansfield.

It was about the middle of November, and on the day set apart for the interview the writer addressed a letter to the spirit of the great novelist, making known his desire to obtain certain information, the nature of which was therein expressed. The letter was written in the morning at Newark, N. J., and left there, in the Editor's private desk, when we went to New York to meet Mr. Lewis at the time and place appointed. That gentleman had no information of the contents of the letter; he was personally unknown to the medium, and was not introduced to him by name on that day. The writer opened the correspondence by writing the question, *Is the Spirit present to whom we addressed a letter this morning?* After a few moments' delay two brief messages were received from the late MR. DAVID R. GATES of Worcester, Mass., a brother-in-law of the Editor. Mr. Gates was a singularly quiet man in his disposition, unobtrusive in his manners, and had never before, at any time, signified his presence with us in spirit. His communications contained several evidences of his identity; and in his first words it appears that he comprehended our purpose. We here extract such portions of his despatches as are not merely of a personal and private nature:

"The God-gifted spirit is not present at this moment; but have patience, he will be here before you leave. There are several who will speak with you. . . . Meeting with Mrs. John Davis, not long ago, she said to me she regretted she was not in the body just now, that she might assist you financially.* She seemed pleased to know you are preparing a work that will reflect so much credit to yourself, and generally to Spiritualism. The dear old Lady's heart is ever in the right place." . . .

After an interval of a few moments Mr. Dickens signified his presence, and in a brief message declared his desire and his ability to communicate directly with Mr. Lewis by an inspiratory process whenever the latter might find it convenient to supply the necessary conditions of repose and separation

* The Lady referred to was the wife of the former Governor of Massachusetts.

from all other personal influences. This was immediately followed by a despatch from the great dramatic Poet, addressed to Mr. Lewis. We copy the concluding part of the message as follows :

. . . . "The world, no doubt, would have my opinion of your God-gifted artist Page's attempt to reproduce my features. Tell him for me, he has the only true likeness. As to the deep scar, it was caused by a saber cut, in my fencing-training ; it was, however, an accident. The smaller one I received from an encounter with my schoolmates. This may solve the mystery so much commented upon.

"I thank you, sir, for this notice. I have seldom attempted to govern a mortal organism—that may account for this imperfect control.

"I am,

"WILLIAM SHAKSPEARE."

Looking about the apartment, with no definite purpose in mind, our attention was arrested by a plaster cast of the face of Napoleon. There was at the time considerable excitement in the French Assembly, and on the instant we resolved for the first time to call for an imperial personage, and see if we could elicit anything concerning the existing government and the future prospects of the nation. Accordingly, the following interrogatory—inclosed in a dozen folds of paper and sealed up with mucilage—was submitted to the medium :

LOUIS NAPOLEON :

Permit me to inquire if you are here, and have you aught to say of the present and the future of France ?

S. B. BRITTAN.

The spirit addressed did not answer, but the following message was immediately received :

RESPECTED MORTAL STRANGER : Excuse the seeming intrusion ; but in the absence of my nephew, LOUIS, I come to say, he will be with you soon. He has important matters of State that called him away at this moment.

Au revoir,

NAPOLÉON BONAPARTE.

To this we responded in the following terms, inclosing our message and sealing it as before :

NAPOLEON BONAPARTE :

I thank you for the honor of this visit. Will you be pleased to express your views on the subject comprehended in the question to your Nephew ?

BRITTAN.

The answer—couched in the most respectful terms—followed without delay, and the reader will perceive that it covers the ground embraced in the original question to Louis Napoleon.

“The thanks, dear Sir, should come from my side of the house. You have done me a great favor to thus notice me—a dweller of the Spirit Land, now over half a century. Sir, I thank you, and if at any time I can serve you, in my feeble capacity, you have but to command me.

“My house will be restored through McMahon. France will never be content so long as a Napoleon lives without one to lead her. Mark this prophecy.

“NAPOLEON BONAPARTE.”

It was after the date of this communication that McMahon achieved his triumph in the extension of his powers by the French Assembly, to a period reaching beyond the minority of the Prince Imperial. Now that McMahon has made himself master of the situation, and has obtained a seven years' lease of power, the Republic may be regarded merely as a name to please an ambitious and restless people, until the prophecy of Bonaparte is verified in the restoration of the Empire.

There are a class of obtrusive and irresponsible persons in every large community who are either barking continually for religion and virtue, or otherwise offensively meddling with the interests of the people. It makes no difference if their services are never called for ; they still busy themselves with the affairs of the community instead of minding their own business. They profess great respect for law and order ; they take the scales from the hand of Justice and hang about Police Courts—all for the pure love of God, in the interest of public justice and legal morality ; and, especially, *for a chance to*

speculate in somebody's misfortunes. Some of these people went after Mr. Mansfield, not long ago, and caused his arrest in behalf of the people. He was arraigned before the Jefferson Market Police Court in this city, Justice Cox presiding. As our friend has been long and widely known as a man of most amiable disposition and gentlemanly deportment, our readers will be surprised to learn that he was taken into custody by the ministers of the law on a charge of "*disorderly conduct.*"

Let us see how the case was made out. Several persons called on Mr. Mansfield, and after learning his terms for the occupation of his rooms and his time (and being informed that as success primarily depended on the presence of the Spirits and their disposition to communicate, he could not guarantee the results), they concluded to remain and pursue the investigation. The results were what might have been expected, and would have been eminently satisfactory to a more philosophical class of minds. But after those *soi-disant* reformers had finished their inquiries—occupying two hours extra time without additional compensation—they departed, apparently in peace. But when they reached the street, the sudden reflection that they had been deceived, caused them to give way to such an intense feeling of indignation as to endanger the public tranquillity and the safety of other people. (Such was *their* testimony.) To be sure, Mr. Mansfield was civil and polite to his visitors—he always is—but still it was he alone who raised that fearful disturbance in the pure souls of the Police Court Reformers, and thereby jeopardized the peace of a great City ; and on this ground it was argued that he should be restrained and punished !

And so Mr. Mansfield found it necessary to neglect his private affairs and dance attendance on the Police Court for two whole months. Under this peculiar administration of justice our friend was obliged to visit the same dismal precincts *fifteen times !* As his persecutors had no confidence that their charges rested on any foundation, either of fact or law, the case was of course adjourned, from time to time, generally

after keeping Mr. Mansfield and his friends for several hours in the semi-infernal atmosphere of Jefferson Market. How long shall this mockery of justice be tolerated? What is the intrinsic value of a civilization that fosters such abuses? Of what use is the effigy of the tribunal, and all the symbols of dignity and law,

“When life-long virtue is no shield against
The public curse; when crime and folly thrive,
And fat themselves, with ignorance and hate,
And jesuitic artifice and craft,
And keen sectarian malice?—”

Hon. John W. Edmonds and Mr. Tenny were counsel for the defendant; and a wealthy gentleman by the name of KING—a stranger to Mr. Mansfield—volunteered to become his bail in any sum not exceeding \$50,000. It is seldom, indeed, that such a company of influential persons is found in attendance at Jefferson Market. Among them we recognized Judge Culver, Judge Tyler, Mr. and Mrs. H. J. Newton, David Felt, Mrs. Lita Barney Sayles, Mr. and Mrs. Coleman, M. M. Pomroy, Dr. Gross, Professor Watson, and Dr. Louis Slessenger. The presence of these, and other prominent persons, doubtless had an influence on the Court; and when at length the case came to trial the Judge prudently reserved his decision for an indefinite period.

Mr. Mansfield has been before the public in his present capacity twenty-one years. During this long period he has been faithful to his convictions, and he has never lost the confidence of those who have had the best opportunities to form an intelligent judgment of his claims. It is said that through his mediumship over 300,000 messages have been received from the Spirit World in no less than sixteen different tongues. Examples have been printed in fifteen languages, only one of which he can either read or write in the absence of the Spirits.

Some persons of little reflection and imperfect sense of justice think a medium should discount his services and never put a price on his time. They assume that as mediumship is

a spiritual or divine gift, it is highly improper—if not absolutely sacrilegious—to exercise it for money. Empty-handed, the medium must take his chance in a selfish world and trust to special providences for the necessities of life. Even Christian ministers—who receive large salaries for preaching small sermons and repeating stereotyped prayers—have been known to reason after this poor fashion. Specious but shallow are all such objections. The truth is, all our gifts—all the faculties and functions of man—are divinely originated, and for substantially the same reason, all men, if they please, may work for nothing and find themselves. The proposition to make a special and exclusive application of such a principle to a particular class is at war with the Golden Rule.

But we are disposed to take an entirely different view of the subject. The investigator may not pay for the spiritual gift, nor for the despatches he receives ; but he should make a suitable return for the medium's time and the use of such instruments. This is demanded by the common sense of justice. Nor should the medium be expected to promise success in the experiment. If he did so we should set him down as an impostor. When we hire a boat for a fishing excursion we never expect the boatman to guarantee our luck. That must depend at last on the presence of the fish, the strength of their appetites, and our own skill in angling. If you hire a competent man to prospect for a gold-mine you take the chances of the enterprise, and expect to pay for his services, whether you succeed or fail. In like manner the man employed to bore for petroleum receives his wages though he may never strike oil. We insist that the function of mediumship shall not be made an exception to the rational rule that governs all other transactions in which the time and the faculties of men and women are employed. We see no good reason why Mr. Mansfield is not entitled to equal rights with Mr. Beecher, who finds in the assumed sacredness of his ministerial functions no bar to the acceptance of a large salary,

ANNETTE BISHOP.

AMONG the gentle and noble beings who have shed the pure light of their presence on our pathway, and left us an inheritance of pleasant memories, was MISS ANNETTE BISHOP—a child of Nature, endowed with many gifts and spiritual graces, inspired from early youth and a devout worshiper of Beauty—that divine excellence which Plato viewed as the privilege of Nature, and Ovid esteemed as the favor of the gods.

Miss Bishop was born in New Russia, Essex County, N. Y., probably about 1830. The plain homestead of her father's family is situated in a wild glen, surrounded by high hills, forming picturesque termini of the Adirondack chain. In that secluded valley, away from the fashionable follies and the bitter strifes of the world, her mind was developed and her character formed. Before the child had blossomed into young womanhood her soul was quickened by an intense love of Nature, and she had learned to recognize the presence of invisible ministers. No Alpine climber ever had a more impassioned and intelligent love of mountain scenery and rural life, and not even the fair young Shepherdess of Domremy was more beautifully inspired.

At an early age she manifested an ardent love of music and remarkable poetic inspiration. A lady of fine taste and rare musical accomplishments—who had been familiar with Annette from childhood—assures the writer that her natural voice was wonderfully pure and bird-like in quality, and that “her singing was unabated melody.” In the course of her education she promptly mastered whatever she attempted. While at the Female Seminary in Troy, she was not only distinguished for her gentle spirit and faultless deportment,

but by her quiet supremacy in the chief studies and accomplishments accessible to the girls of that period.

Perhaps the only *affaire d'amour* of her life occurred while yet the bloom of young maidenhood was on her cheek. She met an earnest solicitor in the person of a gentleman of fortune and social position, and was affianced for the brief period of twenty-four hours. On her part, at least, it was a sublimated passion, so free from earthly fire, that it shrank from mortal consummation. On reflection, the step she had taken was deeply regretted; and she plead so earnestly to be released from the contract, that she recovered her self-possession and retained her freedom to the close of life.

It was, perhaps, in 1854, while filling an engagement to lecture at Glenn's Falls, N. Y., that the writer first met Miss Bishop. We were both entertained at the residence of Dr. Cushing. The morning after we had given the lecture a member of the family privately exhibited Miss Bishop's album, in which we found our own portrait—in *furor loquendi*—well drawn, in a spirited attitude, and with remarkable expression. The work had been done on the evening before and during the delivery of the lecture. It chanced that while on our way to meet this appointment we had purchased a large and beautiful album, and no careless hand had as yet soiled its virgin leaves. We took the first opportunity to hand the book to Miss Bishop, remarking that, for the time being, she had a harmless, but a twofold advantage—in the possession of our portrait—rather skillfully executed—and also in the capacity to draw her own in our book, an accomplishment we were not so fortunate as to possess. Blushing deeply Miss Bishop silently accepted the book. The next day it was modestly placed where we might be expected to find it. On opening the album we found a pencil-sketch of herself and the following original poem :

BEAUTY.

OH had I but a voice and words to tell
The lovely dreams that haunt me evermore,
The many thoughts that in my spirit dwell—
Which are like harp-strings rung in days of yore,
That can not yet forget their silvery swell,
Whene'er a breeze of gladness sweeps them o'er ;
Then might these broken thoughts, these lost dreams be
Poured forth in one deep strain of harmony.

Oh Beauty ! how my heart doth worship thee,
Where'er thou dwell'st in Nature's airy hall,
Thou most resemblest what my dreams would be
Could they rise real at my fancy's call.
When glittering on the forest's leafy sea,
Or hovering where the sunlit waters fall,
I love thee, Beauty, in thine earthly shrine,—
How will thou trance me in thy home divine !

Oft I have dreamed that when this soul unbound,
Flies from its earthly tenement away,
Words for its dazzling visions shall be found,
And heavenly fires that now uncertain play
About my spirit, then shall clasp it round,
And burn the darkness from its depths away.
Then like a land uprising from the night
How shall I waken to all joy and Light !

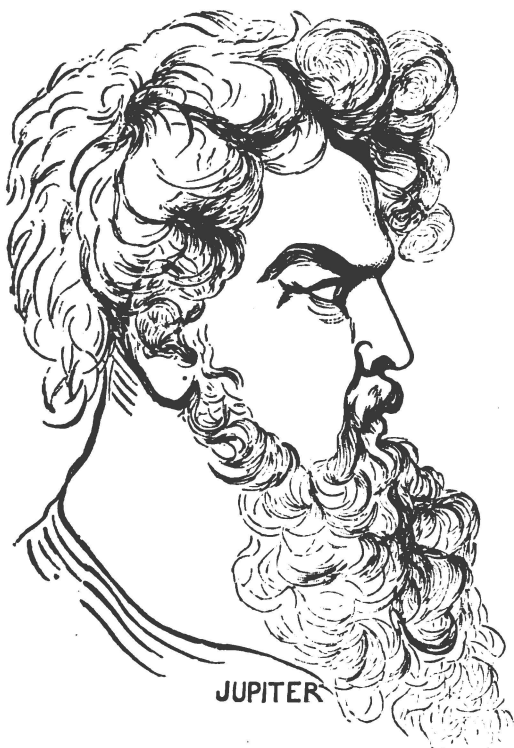
In early youth Miss Bishop was led from conscientious motives to connect herself with the Christian church. But, by degrees, as her spirit was emancipated, quickened into conscious life, and opened to the very sources of inspiration, she lost her interest in an unreasoning faith and a ceremonial worship. She became a devout Spiritualist. Her faith and philosophy were often and strongly expressed in the poems she contributed to the SHEKINAH—then conducted by the

Editor of this Journal—and still more beautifully exemplified in the spotless purity of her character and the singular harmony of her life. A single stanza from a poem entitled “Heaven is not Afar”—written in the full consciousness of the presence of a departed Brother—indicates her progress from darkness into light and the strength of her spiritual convictions.

“There oft the listening ear of even
Hath heard my low and mournful hymn,
As upward to the loved in heaven
It floated through the shadows dim.
I knew not then that by my side
Thou, dear one, listened to my moan,
While all around me, far and wide,
The glory of thy presence shone ;
Yet now my hand is clasped in thine,
Thy spirit-fingers thrill in mine.”

At an early age Miss Bishop acquired no little skill in portraiture. Her heads were always drawn in miniature and often displayed a fine appreciation of art. In this capacity she employed her time during the winter season—for many years—chiefly in Albany, New York and Washington. But as often as Spring reappeared she returned to her home among the mountains, to listen to the brooks and birds and to hold uninterrupted communion with Nature. Her native susceptibility of spiritual influence, so delicately displayed in her poems and paintings, at length assumed a more demonstrative form. Up to this time she had never drawn a head life-size. But one day while holding a crayon, her hand was suddenly seized by a spiritual power wholly foreign to herself, and used in drawing a number of mythological figures and the heads of several ancient artists and philosophers. These were the full size of life. They were executed with great boldness and astonishing rapidity, nearly a dozen being dashed off in the course of an hour. The Spirit informed

Miss Bishop that he was an artist on earth, and lived in ancient Greece. The same Spirit visited her three times in the course of a few days, drawing altogether some forty heads. The largest number executed at any one time was fifteen. During the performance the medium was standing, and was



in the full possession of all her faculties, except that she had no control over her right arm. To give our readers a clearer idea of the character of these drawings, we selected the accompanying head of Jupiter—an average specimen—reduced the size to suit our space and had it engraved to illustrate this article.

The Medium waited long and anxiously in the hope that the invisible Artist would repeat his visits. She often retired to her room alone and spent whole hours in the silent invocation of his presence, but he came no more.

Miss Bishop long entertained the idea of preparing an illustrated volume of Poems and Fairy Stories, and in spite of many obstacles actually made considerable progress toward the accomplishment of the work. Her conceptions were so exquisitely fanciful that she could find no engraver disposed to undertake the difficult task of reproducing her designs. Accordingly, she procured the necessary implements and soon learned the art of etching on copper, in which she displayed uncommon skill. Among her poetic contributions to the *Riverside Magazine* was one of these airy creations, illustrated by a picture of a baby Fairy, cradled in the heart of a rose. The lines were so full of genuine feeling as to leave no doubt that among poets a merely ideal being may enlist the purest and deepest sympathies of the human heart.

It is impossible in the nature of the case for such a spirit to have a strong anchorage in this world. The powerful attractions of the higher life naturally weaken the forces whereby it preserves its corporeal relations. Under such circumstances it requires but a slight shock to sever the mortal restraints and release the aspiring soul. By such constitutional causes, and too constant application to her work, her health was gradually impaired. At length a slight cold produced physiological derangement; typhoid pneumonia supervened; and then, cheerfully obeying the celestial gravitation, she relinquished her feeble hold on earth. It was a scene of calm triumph. Her last audible words were, "Tell all my friends that I am glad to go." And then, gently as flowers conceal their bloom and are folded up at the close of day, did her mortal life terminate; and the Angels that keep the gates of heaven ajar received her pure spirit.

EDITORIAL ETCHINGS.

I.

SEASON OF GREAT EXPECTATIONS.

AT the Holiday Season young people are haunted with visions of new and splendid things to come ; and even some Old Folks vaguely dream, in the winter of their years, that they may not be forgotten. We can not say which of our friends will be pleased to remember us in a tangible way ; but we venture to hope that no suggestion of ours will weaken a virtuous resolution to do a handsome thing at the proper time. Let no one pause from an apprehension that our extreme modesty may be shocked by any man who chooses to indulge the benevolent impulses of his nature. While it might be indelicate to express any choice of our own in a matter of this peculiar nature, we must, nevertheless, be permitted to say, that we are in good health, and therefore do not require physic ; that we have a heavy cane and no rheumatism ; also that our personal habits being good, we have no use for Meer-schaum Pipes. In fact, we have a chronic aversion to *shams* of every possible description. Our self-sacrificing friends will therefore please infer that we want a genuine article, the value of which does not depend on its being discolored by smoke or otherwise.

After all we are mainly concerned about our *last-born child*, which is said to be beautiful and very promising for one of its age. It has gone into the ministry without the sanction of the priesthood or the ordinary ceremony of ordination,—but preaches the new Gospel to the satisfaction of the audience—which is select but not numerous. Already it has a circuit that extends to California and Australia. Ministers generally

are known to require some visible means of support, and this one is no exception to the rule. Thus far, however, it has been obliged to live mainly on faith and to travel chiefly on its muscle. Our child has inherited a good constitution and a cheerful disposition, but has no hope of any other inheritance, unless certain members of the great family—who may have something over—shall be pleased to leave it with us in trust for the benefit of our offspring. If any one feels an impulse to put his hand in his pocket just now, and is restrained by an honest doubt of our fitness for trustee, he has our consent to either psychometrise this article, take counsel of the spirits, or we will submit to have our head examined.

II.

MEN AND MUSIC.

PEOPLE may be compared to musical instruments, many of which are either broken or unstrung. As the instruments are extremely numerous and present every conceivable variety, it is not to be expected that all will be either finely toned or particularly ornamental. There are several *old fiddles* and *new whistles*, the peculiar uses of which are often illustrated but rarely comprehended. The bass-viol is one of the best instruments, provided all life, and thought, and action are to move to the measure of "Old Hundred." If ever we discover the utility of bass-drums, it is when we make emphatic appeals to empty heads and hollow hearts.

But there are clear, pure minds whose thoughts are like golden bells that ring out on the world's ear; whose eloquent words, like the soft notes of some mellow horn or silver-keyed flute, captivate the sense; and whose beautiful sentiments steal into and thrill the soul like the faint echoes of a shell. Some souls there are so full of love and religion that life is all music, tender and touching as the tones of a guitar played by moonlight from the top of a lonely turret, or on the flowery bank of a clear river. There are also

Æolian harps that sigh responsively to the gentlest whisper of a zephyr, and delicate *attachments* that soften and spiritualize the music of ruder natures.

And then there are voices that resemble the notes of the clarion when it is heard from the distant summits in the gray light of the morning, calling nations to battle and to victory. Some speak with trumpet-tones before the sepulchres of slumbering nations, and they wake and rise from the dead ; while here and there a deep, solemn and musical inspiration flows into some lofty soul, whose great thoughts and illustrious deeds cause the framework of our being to tremble, as the measured tones of a great organ shake the consecrated pile.

III.

LANGUAGE OF FLOWERS.

ACCORDING to the mythological tradition, when Venus arose out of the sea she appeared with a garland of Myrtle, on account of which the myrtle was consecrated to the fair goddess, and has become the emblem of Love. The Palm was the classic symbol of Victory, and was deemed to be even more appropriate and expressive than the Bay in representing any great moral achievement. While the former encircled the brows of ordinary victors, the Palm has been more especially employed to symbolize the conquests of moral heroes and the martyrs of religion. The Amaranth has for centuries been associated with the idea of supreme honors ; hence, the gods of mythology were represented in ancient sculpture and poetry as having their brows adorned with its unfading flowers. According to Homer, the Thessalians appeared at the funeral of Achilles wearing crowns of Amaranth ; while it forms in part the diadems of the Angels, as represented by Milton in his description of the celestial court :

With solemn adoration down they cast
 Their crowns, inwove with Amaranth and gold ;
 Immortal Amaranth, a flower which once
 In Paradise, fast by the tree of life,

Began to bloom ; but soon for man's offense
 To Heaven removed, where first it grew—there grows,
 And flowers aloft, shading the fount of Life.

 IV.

THE TRUE MEASURE OF LIFE.

IF we measure life by a succession of sensorial impressions and mental emotions, rather than by the sands in the hour-glass, it will be perceived that, in this progressive age, men live faster, and, hence, perhaps longer, than ever before. And is there not quite as much truth as poetry in the idea that we live

“ — in thoughts, not breaths ;
 In feelings, not in figures on a dial ? ”

Thus surely shall we measure *all* life in the great Life that is to come. If we can sufficiently refine our feelings and exalt our thoughts, we shall discover no impropriety in a rational application of this standard to the existence on earth. Surely, if one has only a single sensation before dinner, he *lives* but an instant in half a day ; while the man who never has but one idea only begins to live when what the world calls life is over.

It is not all of life *to be* ; and to inhale the vital air. The man who never goes out of sight of the old homestead—who gazes at the same scenes, reads the same books, and associates with the same people, from day to day, as long as he remains on earth, lives but a little while at the longest, because his experience is small. All that he has gained by the aid of the senses, and by his limited intercourse with men and things, should have been as perfectly acquired in a few years, and the remainder of his time should have been wisely employed in adding to his experience those invaluable treasures which constitute the wealth of the soul.

Moreover, men of large experience are usually men of liberal views, while those whose observations of Art, Science,

Religion, and Society, have all been limited to a narrow sphere, are liable to be correspondingly circumscribed in their ideas, and partial in the objects for which they live and labor. That man must have made a very imperfect survey of life and the world,

“Whose travels ended at his country seat.”

V.

A GOOD TIME COMING.

THERE is something deeply suggestive in the following brief editorial paragraph from a paper published in Victoria, Australia :

“The people in this region have become so virtuous and well-behaved that it is impossible for us to make an interesting daily paper. We hear that a shipload of convicts is on the way to our virtuous port, and we look for greater activity in our news department as soon as its passengers shall get fairly ashore.”

According to this Editor, the chief elements of interest in a daily paper are to be found in the foul details of the great catalogue of popular villanies. It appears that good behavior ; generous and noble deeds ; polite manners and sound morality, are of little account in making up an interesting paper. In the news-market deviltry is the chief staple, without which the business would fail. The secular press revels in filth ; at the same time many well-dressed people delight to be fed on moral garbage. Too much virtue is regarded as a dead weight on a modern newspaper. The Australian journalist is slightly “cast down, but not in despair.” He hopes for better times, and a lively sale of his budget when convicts arrive and hell breaks loose.

VI.

THE GALLOWES MOLOCH.

"**A**T a recent execution in New York, while the last prayer was being offered for the poor victim of the criminal code of Moses, the doomed man was observed to sway to and fro in such a manner as to excite the apprehension that he might possibly die without the aid of the executioner. Accordingly, Sheriff Brennan stopped the religious services and gave the signal to the hangman."—*City Paper*.

And so the sheriff very unceremoniously choked off the ministers of the religion of him who "came not to destroy men's lives;" and then he proceeded, in hot haste, to strangle the trembling object of their prayers. What a heterogeneous association of venerable forms, priestly robes, and the offices of religion, on the one hand; and, on the other, the manacles of iron, the black cap, the fatal trap, the hangman and all the infernal implements of the law! Grim, ghastly, and horrible spectacle! What deep and shameless hypocrisy to be on our knees petitioning God to save the poor wretch we have determined to destroy! This, alas, is an incongruous and mournful exhibition—the prayer-book and the halter; this clumsy machine for breaking necks; this miserable caricature of the religion of Jesus; and that pulseless form of the divine image, obscured by sin and venous congestion—dangling up there between heaven and earth, with face of orange hue, and eyeballs starting from their sockets! Oh, this is terrible! Verily this must be the saturnalia of hell, and the drama of all deviltry with a strong cast. The inexorable ministers of the law say that justice is satisfied now, and the saints—

"They wait to hear the priest declare,
The sinner of last even',
To-day a saint, unfit for Earth,
Is good enough for Heaven."

THE MORNING STARS.

MR. W. M. FERNALD, who recently departed this life from Boston, was in 1847-8 one of the chief contributors to the *Universalist*. The leading article in the first issue of that paper, "On the necessity of new and higher Revelations, or forms of Truth," was from his active brain and ready pen. It was during our management of that Journal that we became familiar with Mr. Fernald. He had abandoned the Universalist denomination because it no longer represented the true spirit of religious progress. With full faith in the Latin proverb, *qui non proficit, deficit*, his discretion never relaxed his moral courage. He was most outspoken in his Rationalism, and quite indifferent to the *odium theologicum* with which himself and his associates were subsequently pursued.

Mr. Fernald's later studies greatly modified his views on the most vital questions. From being an earnest advocate of the philosophy of "Nature's Divine Revelations," he was led (from conscientious motives, we can never doubt) to widely different conclusions. This change was chiefly brought about by his careful reading of the voluminous works of Emanuel Swedenborg. With a large brain and extreme nervous susceptibility—strongly emotional and highly intellectual—it was not possible for Mr. Fernald to be one of the happiest of men. With a trained and vigorous intellect he was delicate and womanly in his sensibilities. Such a man is easily disturbed by slight causes, and can scarcely be perfectly adjusted to the sphere of his outward relations. We were sufficiently acquainted with Brother Fernald to respect him for his manly independence, his ability as a writer, and for his conscientious devotion to his convictions. He was one of the stars that heralded the Spiritual Morning. His light is not extinguished; it is not even eclipsed. He has not gone down beneath the line of the visible horizon, to be seen no more. He has risen! Only as the stars disappear in the light of day is he veiled to our mortal vision.

PSYCHOMETRICAL REVELATIONS.

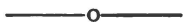
THERE are persons so sensitive to the most subtle emanations and influences, that they detect the medicinal and other properties of a substance by merely touching the wrapper that envelops it ; they also describe the characters of persons by holding their autographs ; and otherwise illustrate their exquisite powers of perception in a manner calculated to excite the special wonder of ordinary mortals. HON. JOHN W. EDMONDS once placed a package, containing some small fragments, which he had picked up among the ruins of a city in Central America, in the hands of one of those sensitive persons, whereupon the following was immediately and emphatically spoken by the living psychometer, who knew nothing of the contents of the package :

Fragments, withered leaves, desolate wrecks—ashes from the conflagration of antiquity ; gods, idols, precious gems, on every side are scattered beneath my feet. I stand, or seem to stand, amid the vestiges of departed nations. The American Babylon, its Nineveh, its Thebes, lie prostrate around me. The skeletons of departed ages crumble at my feet. The very dust is formed of the decayed members of shapes once human. Come forth, ye spirits of remote antiquity ! Were ye men ? Ye were dwarfish, sensual, carnivorous, ape-like in intellect, serpent-like in craft ! And were these your works ? And did ye worship these ? Did ye drag your captives by the hair of their heads up the steps of these terraces, and offer them on these altars to your demon gods ? Were human bodies divided and consumed on days of solemn state by yonder hideous multitude ?

A cannibal, sensuous, and idolatrous people reigned through all this wilderness. Their empire has become their tomb. Whence came this race ? From Farther India. The Affghan, the Malay, the Hindoo, the Mongolian, and the Aztec—all branched out from one primeval race of men. Search deep in the tertiary diluvium of the

Ganges, and evidences shall be discovered by means of which it shall be established beyond the possibility of a doubt that kindred nations once existed on the fertile plains of Hindostan and upon the central portions of America. The art, the character, the sacred rites identical—the architecture similar. The various symbolic forms are evolved from the same dialect, and image identical conceptions. Produce from Farther India its most ancient relics. Subject them to psychometrical analysis, and you shall unfold revelations of primeval ages.

Go forth and gather from the lands in the central portion of our continent the various relics which have been exhumed from them, the traces left in the copper mines, on the banks of Lake Superior, the various relics in the country of the Algonquins and Hurons, and the ancient towns of the Six Nations, the relics found on the banks of the Delaware, and bring from the Mammoth Cave fragments of the skeletons preserved therein. Subject these to a psychometrical examination in that serial order which shall be indicated, and results shall be unfolded which, in grandeur and importance, shall transcend your highest conceptions. The nations shall speak from the depths of primeval times; and the earth, interrogated, shall reveal the secrets of every epoch since man existed.



THE PORTRAIT GALLERY.—It was at the earnest solicitation of many friends—often expressed during the past year—that we finally decided to place the Editor's portrait in this number of the JOURNAL. It is from a photograph taken by our friend H. J. NEWTON, of this city, and was engraved by J. A. J. WILCOX, of Chelsea, Mass., the artist who engraved the "Orphan's Rescue." In the estimation of those most familiar with the original, it is the best artistic representation of his personality. The microscopic eye may detect imperfections, but the *ensemble* will be eminently satisfactory to the friends of the JOURNAL.

The reader's attention is called to our GALLERY OF PORTRAITS of eminent Seers and distinguished Spiritualists, elsewhere specified in this number. We shall be pleased to receive orders for any of the Portraits contained in that list.

VOL. II.—7

Fine Arts and Books.

THE DAWNING LIGHT.*

THIS picture represents the early home of the Fox family, at Hydesville, New York, where, in 1848, the first intelligible communications were received through the sounds now known as the Spiritual Rappings. It is true that similar phenomena had attracted more or less attention in other places and at earlier periods. A well-authenticated instance occurred at the residence of REV. JOHN WESLEY more than one hundred and fifty years ago. The pious founder of Methodism appears to have regarded the whole matter as an infestation from the infernal regions, and hence the sounds and other phenomena were attributed to the chief of the fallen angels and to old Jeffrey—the last-named individual being a man who had died in the house. But although similar rappings and other mysterious sounds had, perhaps, occurred in all ages and countries, it yet remained for the Fox family and their visitors to interpret the telegraphic signals, and thus to establish a familiar and orderly intercourse through this phase of the Manifestations.

Mr. Joseph John visited Hydesville with a view of transferring to his canvas the quiet scene that surrounds the spot which imaginative persons regard as the Bethlehem of Modern Spiritualism. The artist faithfully sketched all the objects that were visible from his point of observation. Central in the picture is the dwelling, which is simple in construction, and only one story high. A mellow light is seen through the windows of the haunted room. The other principal objects are the little blacksmith's shop—in front of which a man is employed in shoeing a horse, while the light of the glowing forge is

* The Early Home of the Fox family, Hydesville, town of Arcadia, Wayne County, N. Y. Painted by Joseph John; engraved by J. W. Watts; R. H. CURRAN & CO., publishers, Boston.

seen through the open door ; the rustic fence and the well with curb and wheel ; the garden and orchard, ornamented with various trees and shrubbery, with a single specimen of the genus *Populus* pointing heavenward like a tall and graceful spire. In the immediate foreground are domestic fowls and animals. The watch-dog suggests the idea of faithful guardianship. The lambs on the lawn, and the doves, that hover in the air or fold their pinions on the roof, symbolize innocence and peace.

Not only are the more tangible objects in this picture well drawn and natural, but the atmosphere is admirably done. The clouds opening above the landscape—with many rifts and silver linings shining through—are flecked and fringed with mildly tempered rays. The floating vapors are massive, yet shadowy and imponderable. Dark lines and gray disappear in subdued lights. The angelic hosts are seen descending from cloudy canopies through illuminated vistas. Veiled in soft draperies, they stand at the door and hover above the roof of the humble dwelling, distinct in form, yet airy as the images of a Midsummer's dream. The Artist's vivid conception of the presence of "the powers of the air" finds adequate expression. The "great cloud of witnesses" that watched over the champions of ancient Spiritualism, and still keep their vigils above the world, assume the appearance of reality. This is a fine illustration of our divine philosophy. It is the artist's translation of

" — The Patriarch's ladder, reaching Heaven,
And bright with beckoning angels."

This is the chain that unites the mortal with immortality—the bond whereby the "Spirits of just men" restrain our wayward passions and uphold the interests of the Race. In the light of this constant revelation, we perceive that our varying lines of life all center in a divine UNITY. Our path may be obscure, and difficult the way ; dense shadows hide the stars, but the Night is far spent ; the remaining gloom is like the vapors that veil the Morning, and we know that the Spirits

" That fret the clouds are messengers of day."

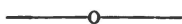
JOSEPH JOHN—painter of the original picture—seems to be equally fortunate in the selection and treatment of his subjects. It is the prerogative of genius to command recognition. First to signalize

himself in the Spiritual Art of our time, Mr. John has only to continue in the new and beautiful field of his choice to win an enviable position. The artists who paint red dragons and winged monsters for angels will soon find their "occupation gone;" but the recent works of Mr. John prophesy of future success and lasting fame.

In the hand of J. W. Watts the graver is more potent than a magician's wand, since he actually brings out the most delicate and graceful figures on the inflexible surface of the cold steel; and, what is more, their continuance does not depend on the presence of one skilled in either natural or celestial magic.

Mr. R. H. Curran, the publisher, is teaching the living gospel of Spiritualism in a way that provokes no resistance. This ministry is silent but not less impressive; and in no way can the truth be more surely carried to many minds and hearts.

We understand that the original paintings, "The Dawning Light," and "The Orphan's Rescue," are on exhibition at the Office of the Publisher, and that they are for sale.



THE SABBATH QUESTION.*

IN this closely-printed pamphlet of some thirty-six pages we have the substance of the Author's recent contributions to the press, on the subject so fully expressed in his title. It is a singular fact that even in Massachusetts there are American citizens who presume that the ancient Jews and Pagans acquired a divine right to determine the character of our institutions. Against this absurd assumption—often and variously expressed or implied—MR. GILES enters his emphatic protest. He approaches the subject with a conscious mastery, not only of its essential principles, but also of the details that belong alike to the legal, moral, and scriptural aspects of the question. He does not object to a day of rest, but would have it a season of rational enjoyment. He would leave every one to occupy the time as may best suit his inclination and promote his interest—without the unwarrantable intru-

* "The Sabbath Question, considered by a Layman, showing the origin of the Jewish Sabbath—how Jesus observed it—the origin of the Pagan Sunday—How it became Christianized—and the origin of the Puritan Sabbath; by Alfred E. Giles. Boston: COLBY & RICH."

sion of legislation or municipal interference—so long as the exercise of his freedom does not infringe the equal rights of others. This is precisely what every intelligent person has the right to expect and should imperatively demand.

But when this freedom leads men—in their legislative capacity or otherwise—to enact laws or to exercise authority in such a manner as to deprive a large class of our citizens of their natural rights, this freedom becomes aggressive and should be restrained. The law-making power may represent the average public sentiment—may reflect the will of the multitude—and yet be oppressive. Mr. Giles is not opposed to Cæsar, but would have him pursue his appropriate business within proper limits. We all know that the elements of a cruel despotism may exist in the will of the majority. Hence the necessity for this vigorous protest against the pious tyranny that would compel men either to go to church, or stay at home ; to be active, or to be idle, on the first day of the week.

There are many gold-mounted saints and pious people with soft hands, who despise labor. All these violate the law six days out of seven. The same authority that requires us to observe the Sabbath, *by doing nothing*, just as imperatively demands that we *shall labor six days in a week*. Now those who perform no labor violate the law six days out of seven, while the so-called Sabbath-breakers only violate the same law one day in seven. Would it not be well for friend Giles to look after these sevenfold sinners in Hyde Park and elsewhere—the “gentlemen of elegant leisure”—if there are such, and see that they are brought to trial. It seems that those who do not respect the authority of Moses, and poor people who must work all the while to live—are unscrupulously damned ; but judgment moves slow after the saints and people in silk stockings.

Mr. Giles treats the Sabbath Question in a scholarly manner, and at the same time with remarkable directness and force. His lucid statement of facts and ideas, and the logical reasons by which his views are supported, are clearly expressed in vigorous English. If the churches, including the clergy, will read what this Layman has written, they will see daylight through the thick fog that envelops their minds rather than the subject.

Foreign Spiritual Intelligence.

THE SPIRITS IN THE FLUIDS.

WE are indebted to our esteemed contributor, MRS. EMMA A. WOOD, of Washington, for the following translation of a letter written from Cordes, containing an account of certain curious experiments and observations conducted through the aid of a spirit-medium. There are those who profess to discern spirits in crystals. That such revelations really depend on the use of a piece of limpid and colorless quartz, may be doubted. That spirits may mirror themselves in water, is certainly possible. But in all similar cases there is ample opportunity for the imagination to shape the facts and color the statement. It is probable that in a majority of the cases reported the phenomena are *subjective*. The *experimentum crucis* is not reached by the method described. As we have no knowledge of either the writer or his medium, we can not determine how much of truth may be revealed by spirits and water. We extract the material portions of the letter.—EDITOR.

MANIFESTATIONS BY MEANS OF A GLASS OF WATER.

I have at my disposal an excellent seeing medium ; he sees the Spirits not only with, but without the aid of the glass of water ; he tests the fluid they project on the incarnated, whether to communicate with them, or to instruct or to obsess them.

With his help we have been able to establish :

1. That these fluids are composed of an infinity of molecules excessively small and close, resembling a very thick fog ; these molecules are material, more or less pure and luminous, more or less sombre, *according to the degree of superiority or inferiority of the Spirits who project them*. (Instruction of the guides of several circles.) I will add that many deceiving Spirits have communicated, projecting a fluid as pure but not luminous ; should they belong to the category of Spirits elevated in science but not in morality ? The future will tell us.
2. The Spirits give to the fluids they use whatever color suits them ;

their will suffices. (A Spirit showed himself to the medium with the features of Allan Kardec ; he gave to his fluid, successively and at intervals, the colors of red, rose, blue, yellow, milk-white ; this fluid was very pure and very luminous ; the brilliancy of the diamond is pale compared to it.)

3. The Spirits can give to their perispirit the form and appearance of others disincarnated, even when these Spirits are their superiors ; consequently they can take the form of an incarnated.

4. The fluids pass through all bodies ; we have experimented with cast iron, wood, porcelain, glass and crystal.

5. These fluids can be made, not only visible to all eyes, but palpable under the form of dust ; by concentrating a certain quantity of their molecules. I am convinced of the phenomenon by numerous experiments made here and by our friend and brother Blanc, of Gaillac. The process is very simple ; it is only to pour some drops of distilled water into a glass or other receptacle ; magnetize the water for some time, and afterwards evaporate it—by the sun or by the fire. The evaporation accomplished, there is found at the bottom of the receptacle a deposit, which is the concentrated fluid, the distilled water leaving no traces.

POSTHUMOUS HISTORIES.

A work has been published in Spain, entitled “ Histories from beyond the Tomb,” by M. Emmanuel Corchado, Deputy of the Assembly, and translator of the works of Allan Kardec. The author is an ardent Spiritist, as also is M. Fernandez Barcelona, and they are both earnest defenders of Kardec’s philosophy. The work referred to contains a list of the names of some of the more distinguished Spiritists in Spain, from which it will appear that the subject is strongly represented by those who hold eminent positions at Madrid. We make a record of the names as follows : Don Alejandro Benisia, Assistant Director of Finance ; Anastasio Garcia Lopez ; Manuel Corchado ; Marquis de la Floride ; José Navarrete, (Deputies) ; Antonio Hustado, Ex-prefect, and a distinguished poet ; Antonio Torres Solano ; Eusebio Ruiz Salovina, General of Division ; Lieut.-Gen’l Joaquim Bassols.

A SPIRIT TELLS THE STORY OF HER LIFE.

M. Joseph Palet y Villava has published the life of Charlotte Didier, (a leaf from 1793), obtained by somnambulist mediumship from her spirit.

At the age of sixteen Charlotte saw her mother mount the scaffold, a victim of the blackest calumny. Abandoned by her father, who fled from Paris, she obtained work from a poor woman. She longed to die ; and stationing herself at the entrance of the Girondist Club, she called Marat

assassin as he was entering. Very much astonished, he stopped to **see** who had apostrophized him. The scene with Marat is very touching. Charlotte affected his heart by recalling to him his own mother; he **could** not restrain his tears. He pardoned her. She passed her last years **in** a small village of Lorraine, where she did all the good possible. She **was** called the mother of the poor.

The work is written with great simplicity, with beauty of style **united** to the purest moral. The alleged motive of the Spirit was to propagate Christian Spiritualism, the doctrines of which are said to be lucidly **expressed**. The work is adorned with a portrait of the spirit, obtained **mediumistically** by—so says the *Revue Spirite*—M. Joseph Tolosa, **member** of the Spanish Society of Spiritists.

ALMANAC OF SPIRITISM.

This work has had great success in Spain in spite of the attacks of the clergy in the Carlist and retrograde journals. It is a collection of articles from the most distinguished Spanish Spiritists, of poetry and communications from Spirits. A striking particularity in the *Almanac* is the Roman Calendar (*santoval*), a work dictated by the Spirits, who indicate the medianimic qualities of a part of the saints of the Romish Church. The idea of this publication was inspired by Spirits—the guides of M. Joseph Palet y Villava, a Spanish writer of some renown; also Spanish Consul in England.

The *Almanac* is illustrated with an allegorical frontispiece and six fine portraits, wood engravings, representing Allan Kardec, Daniel Dunglass Home, M. M. Fernandez, President of the Society of Barcelona; General Bassols, Ex-minister of War and honorary President of the Society of Madrid; and Ausó, President of the Society of Alicante, with fac-simile autographs of the persons. The *Review* remarks that this work is destined to give a new impetus to the diffusion of Spiritism.

UNIVERSITY HONORS.—A proposition has been presented to the Constituent Assembly of the Spanish Republic, to establish a chair for Spiritism in the Spanish Universities. This proposition, due to deputy Don José Navarrete, is signed by the Deputies Garcia Lopez (D. Anastasio), Corchado, Benítez de Lugo (Marquis de Floride), and Redondo Franco. M. Navarrete will be charged to sustain it in the approaching session (January). As an orator he is a celebrity in Spain. E. A. W.